REMINISCENCES

JOSEPH BRYANT ROTHERHAM

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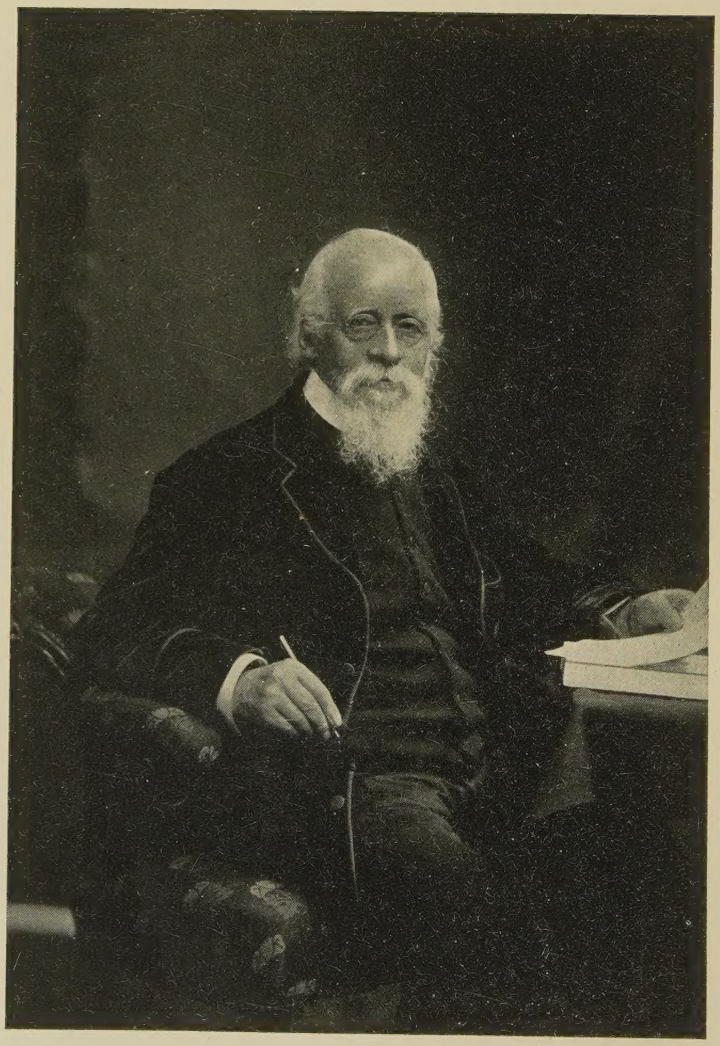

JOSEPH BRYANT ROTHERHAM.

Reminiscences

Extending over a period of more than Seventy Years,

1828-1906.

By

Joseph Bryant Rotherham,

Translator of "The Emphasised Bible,"
Author of "Studies in the Psalms," &c.

Compiled, and with Additional Notes by his Son,

J. George Rotherham.

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Foreword.

In the concluding chapter of his "Reminiscences" my father says:—

"One thing more. With memory undimmed, and—but for some small infirmities—with health unimpaired; with winsome studies awaiting me; and attached friends and loving relatives ready to welcome any service I can yet render them—there is but one word that offers itself for the close of these 'Reminiscences,' and that is the unromantic word

'Unfinished!'"

This was written in 1906, and in order to make the biography as complete as possible I have added some details regarding the remaining years of my father's life, with such additions in other portions of the narrative as seemed likely to be of general interest.

This expansion of my father's "Reminiscences" has involved some research and a good deal of correspondence, and it is a pleasure to acknowledge my indebtedness to those whose names are mentioned in the following list and to others whose names may not appear, but to whom my thanks are due.

For the loan of *Harbinger* volumes for the years 1854-1856 I am indebted to Mr. R. W. Black, of London, and for the loan of *Christian Advocate* volumes to Mr. J. Brooker, of Uckfield. Thanks are tendered also to Mr. J. T. Burton, of Liverpool, for the sight of Francis Hill's diary and for some voluminous notes regarding articles written by my father in the above-mentioned magazines.

To Mr. William Crockatt, of Glasgow, I am grateful for some very interesting notes regarding my father's labours in Scotland.

To Mr. Davies, of Wem; Mr. Phillips, of Newtown; Mr. Peter Stephen, of Mollington; Mr. D. Williams, of Criccieth; Mr. Fleming, of Bathgate; Mr. W. Abercrombie, of Beeston; Mr. Robb, of Perth; Mr. Ford, of Bath; Mr. Flisher and Mr. C. Green, of Manchester; Mr. J. Coop and

Mr. F. Coop, of Southport; and Miss Brownlee, of Kirkby, I am under obligation for information kindly supplied.

To Mrs. Batten, of Southport, thanks are due for the loan of a photo of her father, the late Robert Black, of London.

The tribute recently received from Dr. Campbell Morgan (and incorporated in the section of the work in which reference is made to the Westminster Bible School) will be read with much interest, and thanks are tendered to Dr. Morgan for his kindly words of appreciation.

To the writers of the "Tributes" which appear in the Appendix to the work cordial thanks must also be expressed.

Mr. Hesketh, of Messrs. Bradbury, Agnew, and Co., has sent me some valued notes regarding my father's printing office experiences; Mr. Peek, of Catford, has made useful suggestions; and to my friend and colleague, Mr. H. Coleman, I am indebted for kindly help in matters relating to the printing of the work.

To Mr. Albert Brown and the Publishing Committee of the Churches of Christ my acknowledgments are made for kindly co-operation in the printing of the early chapters of the work in the *Christian Advocate*; and this acknowledgment should include also thanks to the printers of the work (Messrs. Hudson and Son, of Birmingham), for care and skill in their part of the undertaking.

It is hoped that this endeavour to give a connected view of a strenuous life, marked by concentration of purpose and, even in extreme old age, by somewhat unusual willingness to learn, may prove of interest to those who knew personally the author of these "Reminiscences," and also to the ever-increasing company of Bible students on both sides of the Atlantic, and in many other parts of the world, who find in my father's printed works stimulus and help in their Biblical studies.

J. G. R.

29 Ardoch Road,
Catford,
London.

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Reminiscences.

CHAPTER I.—Birthplace, Parentage, and Earliest Recollections.

My birthplace was New Buckenham, Norfolk, a compact little village of about six hundred inhabitants, fifteen miles south-west of the city of Norwich. Here lived my paternal grandfather, Mr. Joseph Rotherham, and my maternal grandfather, Mr. Richard Bryant; the former being a Wesleyan and the latter a Particular Baptist; and here, in 1828, I was born.

My father was born in 1802, and when quite a young man became a Wesleyan Local Preacher: in that capacity rendering excellent service for upwards of forty years. He was an acceptable preacher, who owed something to Matthew Henry's Commentary, Blair's Sermons, and Young's "Night Thoughts"; still more to the thorough preparation of his sermons which he made, notwithstanding onerous business claims. Probably I owe something to his habit of questioning me while I was quite young, on his return from his Sunday preaching appointments, as to the sermons I had heard at home: what were the preacher's texts, how he treated them, and the like. It is impossible for me to say how much more I owe to the nobleness of his life; for he was a man of principle, ready to help in any good cause, and prepared to suffer for righteousness' sake.

I recall his saying at a time of sore trial—

"The darkest day—
Wait till to-morrow—will have passed away!"

My mother was born in 1796. Her piety was of the unobtrusive and practical type, which delighted in doing good to her neighbours. She was accustomed to conduct our devotions at the family altar when my father was from home, and I listen once more to her voice telling me on what proved to be her death-bed of my father's ungratified wish to be spared to bury her; and repeating to me in her blindness (which in all lasted about ten years) those verses of Wesley's:—

"Good Thou art, and good Thou dost,
Thy mercies reach to all:
Chiefly those who on Thee trust,
And for Thy mercy call.
New they every morning are,
As fathers when their children cry;
Us Thou dost in mercy spare,
And all our wants supply."

She died at the age of 84, my father having predeceased her by about three years.

In 1834 my father, mother, and the rest of the family removed from New Buckenham to Feltwell, in the west of Norfolk. I well remember going to our new home—in particular riding in the cart with my father behind his grey mare, across the extensive rabbit-warren stretching about half-way between Thetford and Brandon. Away westward from Feltwell stretched the flat, low-lying Fen, extending to Cambridgeshire, and giving a good view in clear weather of Ely Cathedral, about twelve miles distant. In the Fen my father had the right to cut 12,000 turf a year.

My father and mother being Wesleyans, it is naturally around the small Wesleyan chapel that my religious memories cluster. A leading recollection of life in Feltwell has reference to the Wesleyan Sunday School, which figures brightly in my memory for several reasons: one of the most precious being this—that some of my teachers found a way to my heart by a personal form of appeal to which I was not accustomed in my home, notwithstanding the mighty character-forming influences which abounded in the latter.

Sunday School teachers might take note of this. Some of the children, who could possibly teach you, are just needing that gentle touch of the springs of action which it is your sacred privilege to supply. Do not needlessly expose yourselves to the light opinion of your scholars through your lack of Biblical knowledge lying near your hand; but at the same time remember how rich a reward awaits you, not only from the scholars who are unconsciously waiting for you to lead them to Christ, but from grateful parents also, who, if they never know in this world, will learn some day how you supplied "the missing link" which had been left unforged. It is yours to help to lead, not hurry their lambs into the Saviour's fold.

CHAPTER II.—The Accession of Queen Victoria.

More about the Feltwell Wesleyans—The Prayer Meetings—My first Confession of Christ.

I recall our village celebrations on occasion of the accession of Queen Victoria. I was but young at the time, and, of course, quite unable to enter into the political elements of the situation. But I well remember how deeply I was impressed by the look on my mother's face—of immeasurable relief and satisfaction when it was announced that not a certain prince of the royal blood, whose accession would have meant unimaginable evils to the land, but the pure maiden Victoria, would ascend the throne. I also feel anew, as I think of it, the pulsation through the whole community of an intense, harmonious joy; showing itself for once in perfect unity of sentiment; so that for the time we were no longer Churchmen and Dissenters, Whigs and Tories, but simply English people, witnessing the dawn of a new era.

It may seem strange to say so, but our prayer-meetings at the Wesleyan Chapel, Feltwell, left deeper impressions on my mind than any other of our services. I can scarcely tell why; unless it was that several of our men, in society membership, were really gifted in prayer.

Amongst those who regularly took part in the weekly prayer-meetings there was Banham Shackles, a farm bailiff out of the Fen, who, kneeling down on the floor of the pulpit-pew, was accustomed to pray with such fervour that we used to wonder how his knuckles bore the blows which in rapturous unconsciousness they were made to endure; and there was another good man, whose surely recurring phrases were culled from John Bunyan; as when he omitted not to ask that in his dying hour he might be able to say. "Be of good cheer, brother; for I feel the bottom, and it is good." These were mostly farm-labourers in smock frocks. It abides with me as a fragrant memory to recall how, in their brave battles against the drowsiness inevitable after a week's outdoor toil, they

would stand upright in their places in chapel sooner than miss any of the sermon. I would sooner stand with them than slumbrously screen myself behind the pillar of a gothic edifice.

From the rank and file of members in Methodist "Societies," with their class leaders, the transition is easy to the "Local Preachers and Exhorters" appearing on the "Circuit Plan"—a position to which none are admitted until after trial and examination had.

When it is remembered that by the aid of a band of, say, thirty local preachers, two circuit ministers would suffice to keep a score of chapels open for two services every Lord's Day, with Sunday School and class-meetings attached, some idea may be formed of the immense debt of gratitude which England and Wales especially owe to Local Preachers—a debt immeasurably enhanced in moral weight when it is remembered that this noble band of Christian workers knew nothing whatever of financial reward. My father, I know, never received more than hospitality to himself and his horse in acknowledgment of two sermons, and a journey of six to four-and-twenty miles, in his own conveyance, on a Sunday, extending to an average of forty Sundays in the year.

Alluding once more to my father in his capacity of Wesleyan local preacher, I should like to add that never elsewhere did I feel so deeply during a "watch-night" service as once in Feltwell, when it fell to my father to officiate. I presume he delivered the customary address, but of that I recollect nothing. What I do remember is the solemnity of the silent moments before the clock struck twelve; and how it seemed like a voice out of the invisible when, at the stroke of midnight, he gave out the startling words:

"The arrow is flown! The moment is gone!
The millennial year
Rushes on to our view, and eternity's here."

Assuredly we did not critically ask whether the "millennial" year and "eternity" were destined to rush on to our view simultaneously; though we have since deemed it worth enquiring whether the Wesleys had come to that conclusion. What we did in our juvenile way apprehend was the unutterable solemnity of the transition into the unknown.

Well, it was in this atmosphere that I made my first public avowal of decision for Christ. It came about thus. One of our Sunday School teachers, Mr. Hardman Prior, one Lord's Day in 1842, when I was fourteen years of age, tapped me on the shoulder, saying, "Joseph, I have consented to lead a class for young people: will you come?" Now to begin "meeting in class" is the first stepping-stone to membership in the Wesleyan Methodist "Church," then commonly called "Society." To this invitation I readily consented; and, in view of meeting in this "class," I began in earnest—after various earlier futile private beginnings and the burning of my diary of lone juvenile experiences—sought and found peace, through faith and prayer; and was thus able to make a cheerful commencement to the "class meeting" practice of telling my "experience" from week to week. Not long after I began engaging in prayer amongst my "class-meeting" associates, of which fact, I remember, the older members of the "Society" heard with pleasure.

For a while my experience as a young Methodist ran smoothly and happily on; but, after something more than a year, my mind came under a cloud; I can now see, for the simple reason that my "peace" was really based on feeling, and this quite naturally evaporated by the mere force of mental growth, in the course of which the reasoning powers became developed and emotionalism was gradually thrown into abeyance.

The mental darkness into which I entered lasted not less than a year and three-quarters. No praying, no struggling of spirit, no class leader's counsel, no sermon-hearing, could dispel it. Early and late, in business and out of it, on weekdays and Sundays, I sought "the pearl of great price," but found it not.

Of course, I now see that it was all wrong, because so needless. I can further see that it was the result of defective teaching and mistaken guidance. And, let me say it without offence to my pædobaptist friends, nine-tenths of the mischief was caused simply by one error: namely, that I was not in my fourteenth year immersed into Christ on my personal confession of faith in Him. Had that been done, I should

have been brought into covenant relation with the Saviour; by simple faith and intelligence I should have known that the promises were mine, apart from changeful feelings; and—always assuming a dutifully, godly walk—my feet would have been on a rock.

I can now assume an attitude towards the defective teaching which was morally impossible for me to take then. It was not possible for me then to diagnose my own condition or trace my trouble to its true source. My reverence for my Wesleyan teachers, and my profounder reverence for my beloved parents, utterly forbade it. That my Wesleyan leaders were earnest and honest is undoubted, but truth claims that "the weakness of God is stronger than men," and that those who know any divine teaching with assurance are bound to speak it out at all hazards and at all costs.

My deliverance came after nearly two years' bondage. Precisely how it came I am now unable to say. Probably a chief factor in bringing about the welcome transition was nothing more mysterious than improved health.

While yet in my teens, and in membership with the Wesleyan Methodists, I felt that I had received a Divine call to preach the Gospel. This impression I confided to my class leader, Mr. Gunstead. His reply, as I look back on the incident, causes me some amusement. For, amongst us Methodists, "a call to preach" was considered a very solemn thing; and the conviction was general amongst us that if a man had been called to preach at all, why, then, he had been so called from all eternity. Judge, then, of my surprise at the time when Mr. Gunstead replied: "Well, Joseph, if you are not, I have no doubt you will be."

At any rate, my class leader entered sympathetically into the situation, and became my intermediary, through whom I was in due course invited to preach my first sermon at the hamlet of Methwold Hythe, about three miles from my home. I well remember the journey to fulfil this my first appointment, Mr. Gunstead walking on one side of the grassy lane and I on the other, both in reverent silence; I, in all probability, looking over my manuscript once or twice, and filling up the intervals with ejaculatory prayer. It comes to me instinctively,

as the understood thing, that although the sermon was thoroughly prepared and probably fully written out, yet the MS. was allowed to rest in my pocket during delivery. The one thing I am certain of is that *it was not read. That*, in those days, would scarcely have been considered to be "preaching." I well remember my text: "Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord" (Philippians iii. 8).

Owing to ill-health, my preaching lingered; but it was probably in 1848 when I filled a number of appointments in the Ipswich Circuit, on one occasion walking out to Hadley, ten miles distant, preaching twice; and returning, still on foot, in time to attend the evening service in the Wesleyan Chapel, Ipswich.

CHAPTER III.—The Wesleyan Methodist Association.

Brief stay and examination in Manchester—The Woolwich and Stockton-on-Tees Circuits—Important change of mind on Baptism.

The year 1848 was made further memorable by the fact that it was in that year that I first met Miss Emma Moore, daughter of Mr. J. G. Moore, of the city of Norwich, who, in 1852, became my wife, and who continued for over thirty years to be to me a true helpmeet.

I left Ipswich for Kettering, and it was while there that I was induced to put myself into communication with the Rev. Robert Eckett, of London, a minister eminent in the Wesleyan Methodist Association.

The result of my visit to London, my stay with the Rev. Robert Eckett, and preaching before him, was that in about May, 1850, I proceeded to Manchester as an assistant to the Rev. Mr. Buckley. In this capacity I appeared in the Association's "Tabernacle" pulpit in Grosvenor Street of that city—a sufficiently trying ordeal for a young man from the country, aged only two-and-twenty.

The one incident connected with this short engagement which calls for record is one which took place in the vestry of Lever Street Chapel, where another young man and I were "examined" as to our fitness for the Connexional ministry. I believe we both acquitted ourselves creditably in our answers to the questions propounded to us, saving that, in one particular, I failed to satisfy the Rev. John Peters, a fine, eloquent, but rather warm-tempered Irish gentleman.

The ground over which the questions of our examiners conducted us was naturally extensive; and it is not to be supposed that we were equally well primed at all points of the theologico-ecclesiastical compass. However, I am not sure that the answer I gave to a question as to the proper "subjects" of Christian Baptism—namely, "Believers and their seed"—did me any discredit, when judged of from the pædobaptist point of view, with Dr. Ralph Wardlaw, of Glasgow, as I now know,

JOSEPH BRYANT ROTHERHAM AND HIS WIFE.

Wesleyan Minister 1852. Age 24.

leading the way, at least among modern theologians. I surmise that my examiners foresaw a practical difficulty to which my answer was likely to conduct me, in the matter of ascertaining, before baptizing a babe, whether its parents really were "believers." Questions being put to me, as to how I would solve this difficulty, and my answers being given, the Rev. John Peters warmly observed: "I'm astonished at your ignorance!" This, of course, stung me to the quick, and made me resolve that, as soon as practicable, I would take good care not again to give occasion for such terms of reproach. In the course of two or three years from that time this resolution was acted upon, with what results the sequel will show.

My first Circuit appointment was to Woolwich and Charlton (1850-1851), where two small chapels were under my care. It was while here that I first read through Milton's "Paradise Lost." From here I once or twice visited the Great Exhibition of 1851; here that I used to have a few "Red Coats" to listen to my preaching; and here that one of our senior brethren seriously advised me not to trouble about the ordinance of Baptism, as it was "a watery subject." It was in the Charlton Chapel that I heard sung and played with a will a fine tune to that grand Wesleyan hymn beginning:—

"How weak the thoughts and vain,
Of self-deluding men!
Men who, fixed to earth alone,
Think their houses shall endure;
Fondly call their lands their own,
To their distant heirs secure."

(Cp. Psalm xlix).

My appointment at Stockton-on-Tees (1852-1853) was destined to be eventful. In the first place, it was here I commenced in earnest to learn Greek. I had made futile attempts before, without tutorial assistance. But there came to Stockton from Edinburgh a candidate for the Presbyterian ministry, who had already passed through his classical curriculum, and was now sustaining himself in the capacity of schoolmaster before returning for his "Divinity" course. Besides ordinary school-keeping, he put out circulars offering his services as private tutor of languages, including Greek. I saw my opportunity, embraced it, and applied myself at the very moderate pace of

one hour's instruction per week for the unbegrudged fee of ten shillings per quarter. This arrangement supplied just the needed help and impetus. The direct tutorial assistance was, of course, invaluable. But the impetus also served a most useful purpose. Engaged, as I was, in preaching and pastoral duties all the week long, I often found the precious hour with my teacher drawing near and I myself unprepared. There was nothing for it but to put other duties aside and get ready for my tutor. In this fashion I was permitted to hold on for five months, when circumstances brought the pleasant relation of teacher and taught to a close. In parting, my instructor was pleased to assure me that I had made as much progress in five months as many young men in the University did in two years. I cannot be sufficiently thankful for the encouragement thus given. It inspired me with confidence. Thenceforward I could continue to apply myself without misgiving : could return ever and anon from enforced neglect to my grammar, dictionary, and New Testament with renewed zest and unabated assurance. The moral is: Young men ! before giving up in despair, by all means procure tutorial assistance.

The next thing of importance which befel me at Stockton-on-Tees was to find time and books for the fulfilment of my purpose of reading up on the subject of Christian Baptism.

My dear wife, who was a practical and experimental philosopher, had an instinctive apprehension of what the result would be. She, though still a Wesleyan, was, like my mother, the daughter of a Baptist; and those Baptists have a way of counting with confidence on the consequences likely to follow on investigation. Her own mind had, by early training, become prepared ground for the seeds of truth; and as together we studied the Word with new light, her forecast came true—with important results.

The books which fell in my way to begin my schooling on this subject were, first, "Carson on Believers' Immersion," after reading which I said, "If the other book cannot effectually answer this, then I must become a Baptist." The other principal book on the opposite side was by Dr. Halley, of Manchester. I soon found that Halley was no match for Carson. If I am asked whether there were not other influences

conducing to a change of mind, I reply that the only thing I can recall is a conversation with a seaman's wife at Hartlepool, out of which, as it appears to me on reflection, I had not come so triumphantly as I expected, if again the question is put to me whether I am not familiar with Mr. C. H. Spurgeon's practice of handing a New Testament to an enquirer as the best book on Baptism, my answer is, "Perfectly; but I do not think it suits all cases, and am satisfied that it would not have met mine."

The natural force of many New Testament texts and incidents is so blunted by the reiteration of teaching of an opposite kind that in many cases the truth has little chance to gain access to the inquirer's candid judgment. Of this examples could easily be given, if this were the fitting place for the attempt. But my object is to tell my story, and let it speak for itself.

Suffice it to say that I shortly after made up my mind in favour of Believer's Immersion, and was, in 1853, publicly immersed in Stockton by the Baptist minister of that town, being shortly after followed by my wife in rendering that act of obedience to Christ.

But before this event took place an incident occurred in Hartlepool, to which I used to make fortnightly visits. My stay there was nearly ended without a hitch in the smooth flow of public events. There remained the Monday evening service only before my return to Stockton; and I was beginning to felicitate myself that so far no untoward incident had occurred, as I keenly felt that my mind was as yet too doubtful of the issue of the inquiry to render any testing occurrence in public other than most undesirable. However, the unexpected does sometimes happen, and so does the unwelcome.

Until the service that evening had begun there were no signs of the apprehended ordeal which would be precipitated if a babe were brought in to be sprinkled. But just as I was closing my eyes in prayer at the beginning of the meeting there entered the chapel, and came into the pulpit-pew in which I was standing, a mother, daughter, and daughter's child-in-arms. I instinctively guessed the purpose of their advent. Those about me, apprehending no trouble, permitted me to block up

all avenues of information by rapid transitions from one part to another of the introductory service, and so forward into the delivery of my sermon. If, before I began my discourse, the baptismal intent of the visitors was made known to me, I can only infer that I instantly plunged my head into the sands of oblivion by proceeding with my sermon without delay.

My impression is that it was during the singing of the closing hymn, after sermon, that I was privately informed of the presence of a "little babby" to be sprinkled. I tried to make my dilemma understood; but the hymn was ended, and there was no alternative but publicly confront the situation at once. So I told my audience that I had long promised myself a thorough investigation of the subject of Christian Baptism—that, in fact, I was now prosecuting it; that I had come into a state of uncertainty, which forbade my further committing myself until my doubts were settled one way or the other; that they were not to run away and report that I had become a Baptist; but that, though sorry to disoblige, at all events I could not baptize the infant before me.

The scene that followed was indescribable. A deacon remonstrated with me, protesting that, if it did no good, it certainly could do no harm; to which I replied that, if the rite had been to be performed in the name of Brown, Jones, and Robinson (actually using their own names), I could have administered it; but as it must be done in the name of Father, Son, and Holy Ghost, I could not. I can still see the tall form of a pilot's wife across the chapel, extending her long arms and evidently holding forth to a group around her on the strange sight they had been witnessing. There was a talk of writing to the "President" of the "Annual Assembly," informing him of the facts, and requesting him to send a substitute to take over the charge of the disturbed congregations (for, of course, that in Stockton also was involved by the conduct of the young minister). However, I took time by the forelock, having no by-ends to serve, and myself communicated the facts to our Connexional President.

Another incident occurred at Hartlepool, just about the same time, which, although apparently of a private character, was fraught with public consequences destined to influence the

remainder of my life. On my arrival at Hartlepool one Saturday evening, I entered a bookseller's shop, and while waiting to speak to the principal took up a bound magazine called "The Millennial Harbinger," edited by a Mr. James Wallis, of Nottingham. The book so interested me that I borrowed it, sat up that night as long as a halfpenny candle would enlighten me, and was thereby introduced into a new theological world, chiefly through articles found in that magazine from the pen of a Mr. Alexander Campbell, of Bethany, Virginia, U.S.A., which I found wonderfully fresh and interesting. The volume was duly returned, after many of its contents had been devoured, and their influence unconsciously stored for a future day. Meantime my change of mind on Baptism, mediated mainly by "Carson," passed into action, quite as though I had not seen and read that volume of "The Millennial Harbinger."

My return to Stockton was rapidly followed by the decision on Baptism above chronicled, by my immersion, and by the inevitable dislocation of my domestic arrangements—in fact, by the break-up of my little home. And so was brought on another of the trials of my life.

. . . . . .

It was probably at this time that I received from my father a caution not to become one of those who are "given to change." A very natural caution, surely, for a Wesleyan father, under the circumstances, to tender to his son. At the same time it is obvious that those who can renounce the Baptism of their infancy may, not unnaturally, do some other things besides. Virtuous age must ever be honoured; but age cannot hope to continue to the end leading the young. "One generation passeth away, and another cometh," and in the transition there must of necessity be a changing of places. My father's caution was respectfully received, but it could not stay the natural progress of events.

CHAPTER IV.—The Baptists and the Disciples.

Market Harborough and Wem—The Disciples—Mr. Francis Hill—Epistolary Debate with the Shropshire Baptists—Mr. John Davis, of Mollington, near Chester.

Of the year following my immersion, the first few months were spent at Market Harborough. In this important Midland town I was engaged to supply the pulpit, pending the arrival from college of the young minister-elect. While at Harborough —out of respect for the preference of some—I resorted to the practice of reading my sermons: a habit which I should now regard as more honoured by the breach than by the observance, save under exceptional circumstances; although it goes without saying that a genuine written sermon, with a living man behind it, is unspeakably better than hazy, aimless talk.

At the close of our stay in the Midlands—for my dear wife, of course, had joined me—I received a call from a small "Particular" Baptist Church in Wem, Salop. Wem is a small place, but it makes to me large and liberal contributions. It was at Wem that seeds sprang up out of that midnight reading at Hartlepool already described. It came about thus. Convinced by the New Testament rather than by the writings of Alexander Campbell, which so forcibly directed me to it, that Baptism was not only a command, but "a command with promise," I, in my ordinary teaching and preaching at Wem, began to attach more importance to the ordinance than was customary even with Baptist ministers. This of itself, however, did not attract much attention: it appeared to the ordinary hearer merely as a question of degree. I was known to be a Baptist minister at any rate; and a reference more or less to the distinctive ordinance seemed merely one of those variations of "moods and tenses" for which there was no accounting. But when the progress of thought revealed itself in action, and with new words new men appeared on the scene, the case was materially altered.

How I ascertained that there was a congregation of "Disciples" in Shrewsbury I do not now remember; but certain

it is that I did find out the fact; and, discovering it, visited the county-town, and made acquaintance with some of the men who formed that congregation. These in due course introduced me to a Mr. Francis Hill, of Sunderland, visiting Shrewsbury at the time—a judicious, well-informed "Disciple," rather great with his homeopathic remedies, and just then acting as an evangelist in connection with the "Disciples" in this locality. He arranged with me to come over to Wem, and occupy my pulpit. I am persuaded that there was all that was judicious in Mr. Francis Hill's preaching in the Baptist Chapel, Wem. But, then, who was he? whence had he come? to what denomination did he belong? These were questions which, naturally, had to be answered; and so the fact came out that he was not a regular Baptist at all, but an evangelist preaching for the "Disciples"—a congregation of whom met in Shrewsbury. The attention of Baptist ministers was drawn to these doings; and, without any violent or unnatural pressure being brought to bear on the Wem Church or its young minister, by degrees the occupant of the Wem Baptist pulpit became an object of ministerial attention, inquiry, correspondence, controversy. I was drawn into something like an Epistolary Debate with a ministerial representative of the Baptist Churches in the district, which debate may be found printed in the "Millennial Harbinger" for the year 1854.

Note.—The present writer has been favoured with a sight of a copy of Mr. Francis Hill's diary, in which is recorded his daily experiences as an evangelist during the years 1851-1854, and it is interesting to find in this contemporaneous record an entry which rather remarkably corroborates Mr. Rotherham's memory exercise.

Extract from Mr. Hill's Diary.

Mr. Hill says in his diary, under date May 12th, 1854: "Having intimated my wish, a few days previously, to visit Wem, Bro. Hulme wrote to the Baptist minister there, if agreeable to them I would do so. This day he came into town (Shrewsbury), and wished me to accompany him out, to which I readily agreed. Started about 2 p.m., and after a pleasant ride arrived safe at 4-30. We soon became intimate, Mr. Rotherham, the said minister, having preached in Stockton and Hartlepool, and being acquainted with some of my former

friends in those places. He was baptized by Mr. Lyng, of Stockton, and from that time he has been gradually advancing in the knowledge of the truth and the principles of the reformation. I was pleasantly disappointed in him. After tea, we called upon several of the members, and at 7 o'clock held a meeting; a small company. I spoke for a short time, and so closed the day. 13th: The forenoon spent in free conversation and discussion with Mr. R. Called upon a few of the friends. Took dinner at a Mr. Lee's. After dinner walked into the country three miles with Mr. R. to a Bro. Stocks, and spent a most agreeable time in conversation. Found this brother far advanced in the truth. After tea, took our leave for the town, and after conversation, retired to rest in anticipation of the coming day. 14th: Lord's Day. Morning, Mr. R. went to a village about four miles off, and at 10-30 went to chapel. Conducted the whole of the service. Spoke with some freedom; the attendance about 25. Took dinner at Mr. Lee's. At 3 p.m. met to break the loaf; about 22 partook. I spoke for a short time. All appeared to enjoy the time; a few things need to be corrected. After tea, held a short meeting at the Town Hall in connection with Bro. R., but few came near. We both spoke for a short time. At 6-15 met in the chapel; an average company. I spoke with freedom. Afterwards, Bro. R. said a little, urging to discussion and confession, but none so disposed. A few were offended, one rose and left. Still, our brother is determined to act out his convictions, although with some temporal loss to himself. So closed the labours of this day. After prayers, etc., retired to rest thankful for privileges. 15th: After breakfast and conversation with Bro. Rotherham, I started for Shrewsbury, being set four miles by Bro. R., and parted with strong expressions of attachment to each other. I arrived at Shrewsbury at 2 p.m."

Note.—The correspondence referred to above began with the following letter, which is of sufficient importance to be here reproduced in abbreviated form:—

Letter to the Shropshire Baptist Association.

Wem, Salop, June 5th, 1854.

To the Ministers and Messengers of the Shropshire Baptist Association, in Annual Meeting assembled,—

Beloved Brethren,—On gathering together at Bridgnorth you will naturally expect me to be with you. As, however, I shall not be present with you, I write to inform you of the reason of my absence. The distance of Wem from Bridgnorth would of itself have created a considerable difficulty in the way of my being with you; but that alone does not detain me at home. It is rather the apprehension that I might destroy harmony otherwise unbroken, and fail to participate in the general enjoyment, which I sincerely hope will result from your meeting, that forbids my joining you. The fact is, I could not be comfortable to sit still and hear esteemed Christian brethren ill-spoken of, and I take the liberty to think misrepresented, as I have done at some of our district meetings. I refer to brethren commonly known as "Disciples of the Lord Jesus Christ." The same independent and fearless examination of the Word of God, which induced me to regard believer's immersion as the only scriptural baptism, has also led me to the conclusion that on the design of this ordinance the views of these brethren are far clearer and more scriptural than those commonly entertained by Baptists, whether General or Particular. After a somewhat protracted consideration of this subject, I must confess that I am quite at a loss to discover why we should not, as Christ did, connect "water and the Spirit" in the new birth, and associate baptism with faith, as an antecedent to salvation; why we should not, after the example of Peter, proclaim to convicted sinners "repentance and baptism for (*eis*, in order to) the remission of sins"; why, in other words, we should not explicitly teach with Paul, the wise master-builder, that in baptism the believing subject comes "into Christ"—that Christ sanctifies and cleanses His Church "with the washing of water by the Word" —and that, though not by works of righteousness which we have done, but according to His mercy (God) saves us, yet, at the same time, He does this "by the washing of regeneration and renewing of the Holy Spirit"; why, in a word, we should hesitate to say with Peter, "The like figure whereunto"—or the antitype of which—"even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer," or rather, as *eperoteema* clearly signifies, the seeking "of a good conscience towards God) by the resurrection of Jesus Christ."

I say, after protracted study and earnest prayer, I am at a total loss to know why we should not earnestly contend for these truths, as a part of the faith once delivered to the saints. To my apprehension, dear brethren, it does appear manifest that it is both our highest interest and solemn duty to teach and to preach these truths as plainly and as fully as did our blessed Lord and His inspired Apostles. I am sure you will admit that the only really safe and wise motto with regard to this subject—as, indeed, any other—is, "The truth, the whole truth, and nothing but the truth." Never, if I may be allowed to form a judgment, will the advocacy of believer's immersion assume its proper form, manifest its inherent strength, or achieve its awaiting triumph, until we go for all that the Lord hath spoken, in its obvious grammatical and contextual sense, without compromise and without fear.

Think not, however, dear brethren, that I lightly esteem your fraternal regard and co-operation, or that I am insensible to your kindness in welcoming me into the county. You will confer a favour upon me if you will give me to know whether you can and will still fraternise with me, notwithstanding the views I hold and the purposes I cherish.

Trusting that you will be much comforted and encouraged by your services and directed from above in all your counsels and decisions, I remain, dear brethren, yours affectionately in the Gospel, JOSEPH B. ROTHERHAM.

To the care of the Rev. D. Crompton,
Secretary of the Association.

NOTE.—A ministerial brother (Mr. H. Lawrence) took upon himself to reply to the letter addressed to the Shropshire Baptist Association, and in the course of his reply to this communication Mr. Rotherham said: "May I ask whether you have written me officially, as I have not yet received any acknowledgment of or reply to my letter, unless your note be intended as such?" After some delay the Secretary of the Association forwarded the following resolution:—

> "That a reply be sent to Brother Rotherham's letter expressing sympathy with him in the exercises of his mind, and requesting that as the sentiments he avows in his letter are contrary to the constitution of the Association, he be requested to withdraw."

The correspondence with Mr. Lawrence occupies many columns in the "Harbinger," and it is evident from these letters that the young Baptist minister of Wem—he was twenty-six at the time—had studied his Greek Testament to purpose, and that he regarded his findings with reference to the *design* of baptism as matters on which he could not keep silence. It is clear, however, that he hoped that sufficient liberty would have been granted him to enable him still to retain his position as a Baptist minister. In this he was mistaken. The Shropshire Baptist Association had no mind to embark on the suggested Biblical enquiry, nor apparently any desire to "fraternise" any further with their somewhat troublesome young brother at Wem, and the request that he should "withdraw" from the Association practically amounted to his exclusion from the Baptist denomination.

What might have happened had a different course been pursued by the Association it is impossible now to say; the more important question is whether or not, under like circumstances, history would repeat itself to-day.

The conclusions now arrived at by members of the Churches of Christ with reference to the *design* of baptism are practically identical with the conclusions so forcibly expressed by the Wem Baptist minister more than half a century ago, and there is no reason to think that the views of Baptists have materially changed. Moreover, frankness compels us to add that on some matters, particularly with regard to "mutual teaching" versus a one-man ministry, and still more with reference to the prominence given by Churches of Christ to the weekly "Breaking of Bread" the practice between the two communities varies considerably. At the same time, it will be admitted that half a century ago there was a marked tendency on the part of Christians who had much in common to separate from each other on matters which were either of secondary importance or matters on which, by the exercise of a reasonable amount of Christian courtesy and forbearance, division might easily have been prevented; to-day, in view of the urgent need for Christian union and a united testimony, there is, happily, a strong desire to reduce to what may be called *the irreducible minimum* the things that divide, and emphasise the fundamental matters on which there is substantial agreement.

In later life Mr. Rotherham lost none of his youthful ardour in maintaining the importance of clear teaching regarding the *design* of believer's immersion, but he came to see also the need for emphasising other aspects of truth, and in "Christian Ministry" he declares his conviction that the Master's will is that "with," rather than "without," those from whom we differ on some things we should "all advance" in the effort to do our part towards the perfecting of the body of Christ.

. . . . . .

But to return to "Reminiscences" the chronicler says:—

The less surprise will be felt at my impending departure from the immediate fellowship of these worthy Particular Baptists when it is remembered that the name "Baptist" was not with me, and never had been, a name to conjure with, my early training having been among Wesleyans, whom it was unlikely that any other religious body could equal, save in a point or two; that I was young and ardent, and ready to heed the advice once given to me by a worthy Baptist brother in Stockton, "to change till I was right." Doubtless also I had been greatly fascinated by the theological essays of Alexander Campbell, of America. They were so fresh and unconventional; so broad and breezy in their general outlook; so elevated and cogent in their appeal to the understandings of their readers; were so well defined in their replies to obvious objections; and, moreover, so hopeful and enthusiastic in their proposals for re-union among all professing Christians, that the wonder need not be great that the young Baptist minister of Wem was decidedly influenced by them.

The incidents already narrated—though by no means so exigent in their demand for a further ecclesiastical "change" as those connected with Hartlepool and Stockton—were nevertheless sufficiently urgent to cause me to seek once more to adjust my position to my convictions, and induce me to accept gladly an invitation, mediated by Mr. Francis Hill, to pay an extended visit to the hospitable home, called "The Willows," of Mr. John Davis, of Mollington, near Chester. Suffice it to say here in a word that, led on by the successive modifications of belief and practice already described, in the summer of 1854 I finally cast in my lot with "the Disciples," with whom I have remained in fellowship ever since.

Note.—In his Reminiscences Mr. Rotherham has a chapter entitled "Biographical Notes of Prominent Disciples." These notes are arranged in alphabetical order. It is, however, deemed better to include some of these sketches at the different parts of the story to which they properly belong, and just here may be inserted the note regarding

Mr. John Davis, of Mollington, near Chester.

"This brother was the first of the more prominent Disciples to whom, on my transition from the Baptists in 1854, I was introduced. He was a man of intellectual ability, education, and good business standing; a humble and devoted Christian; and a competent and impressive teacher and preacher of Christian truth. Of his competence in these capacities I can judge without presumption, having enjoyed with him many and long interesting and instructive conversations. He could write as well as speak, as may be seen from his 'Scripture Difficulties' printed in *The Christian Messenger*, edited by Mr. James Wallis. He was a devoted friend of that editor, an entertainer and confidant of Alexander Campbell of America, who stayed at his house somewhere near 1847. He had in his service the sedate Peter Stephen, of Saughall, and the lively Timothy Miller, whom I had previously known at Shrewsbury. His beloved wife, Mary Davis, was one with him in acts of devotion and piety.

"It was John Davis who tried to dissuade me from being re-immersed to satisfy a scruple as to whether my immersion at Stockton was valid owing to my want of apprehension of the scriptural 'design' of Christian Baptism; and who, having gone with me through all my difficulties point by point, at last gave up the attempt, and said decisively: 'Very well, then: it will be better to make surety sure; and Peter Stephen shall go down with you to the river Dee and administer the ordinance to your satisfaction.' This accordingly was done, to my entire contentment; the only subsequent doubt being the very harmless one that, possibly, after all, such a scruple was needless. But I have never reproached myself for the course I took; nor do I think it possible for anyone to say that I could have better resolved my doubt.

"It was John Davis who expressed a wish that I would write an article on 'The Holy Spirit' for Mr. Wallis's 'Millennial Harbinger,' and who canvassed with me every branch of the subject so far as it was then to be treated of by me; the result being given to the brethren in the above periodical during the year 1855.

"The method of study adopted by Mr. Davis with a view to his public discourses was, I think, as good as it was simple. It consisted of first provisionally making up his own mind as to the meaning of any Scripture text or fact on which he was inclined to speak, with a Bible open before him, and wholly regardless of the opinions of others; then, though not before, consulting such authors as his well-stocked library embraced and as he considered likely to render aid; and finally revising, changing, or re-affirming the judgment at which he had already arrived.

"As to the presentation of his thoughts to others, he once told me that he considered it to be a manifest duty which we owe to our hearers to set our ideas before them in consecutive order, that they may be able to carry away and remember what they have heard."

CHAPTER V.—Evangelistic Experiences During Fourteen Years, 1854-1868.

First period chiefly in Wales, 1854-1859.—*Second period chiefly in Scotland,* 1859-1868.

The facts so far related will have prepared the reader to learn that, on passing into the ranks of "The Disciples," arrangements were made whereby I was enabled to continue my labours in preaching the Word.

Regarding this period of my life there are topographical landmarks that may be helpful. The reader must try to realise the set of circumstances involved in the hard fact that my "home" starting from Mollington, near Chester, in 1854, migrated from thence to Newtown, Montgomeryshire; to Manchester; back to Newtown; to Huddersfield; to Liverpool; to Birmingham; to Newtown; to Dundee; to Perth; to New Scone; to London; to Bath; and to Manchester, once more, in 1866.

This summary may enable the reader to perceive something of the drawbacks attending the lot of itinerant evangelists.

Then there is the ethnological element in the situation, waiting to contribute to the interest of the retrospect—English, Welsh, Scottish. English, amongst some of whom a speaker can with difficulty be short enough; Welsh, amongst whom an Englishman can certainly not be tuneful enough, "no matter how good are the sermons you preach, it is nothing if you cannot give us the song," say they—meaning the *hwyl*, that is the dance of the orator's ship on the wave of emotion; and the Scottish, delightfully patient listeners, oppressively quiet—until you know them, but then you reap your reward by discovering that you may be too short for them, if you have anything good to say.

Editorial Notes.

In his Reminiscences Mr. Rotherham does not enter into details regarding his evangelistic experiences, and it has been left for a later hand to gather together such particulars as are likely to be of general interest. In August, 1854, the "Annual Meeting of Delegates" was held at Wrexham. The following

summary of the proceedings appeared in the *Wrexham Advertiser* of August 5th:—

REFORM OF CHRISTENDOM.

A meeting of the delegates from the various congregations in Great Britain called the "Reformation Churches" has this week been held in Wrexham for the first time. On Wednesday evening a public meeting was held for the purpose of promoting the objects of the society, when some very able addresses were delivered by the delegates in advocacy of the principles upon which they found their demand for Reformation. Mr. Rotherham, of Wem, late minister of the Baptist Church there, who has recently joined this movement, on being introduced to the meeting, paid an eloquent tribute to the earnestness and singlemindedness of the efforts which had been put forth in support of the cause by those who were in the field before him. . . . He referred to the exceeding prominence given by them to the great foundation-truth of Christianity—"that Jesus is the Son of God"—the design of Christian baptism—the weekly celebration of the Lord's Supper, etc., on all which points, he pleaded, they had apostolic teaching for their warrant, and as Christians they could take no other.

In a long letter which appears in the "Harbinger" of January, 1855, Mr. Rotherham describes his first visit to Wales. He travelled by way of Wrexham, Oswestry, and Welshpool to Newtown. At Llanidloes, near by, he made the acquaintance of Edward Evans, to whose zeal and enterprise much of the success of the pioneer work in Wales was due.

"The town of Llanidloes is most romantically situated on the river Severn, not far from the principal source of that noble stream, and is embosomed in an elevated valley, surrounded on all sides by hills. Its principal trade and manufacture are in flannel, which in Montgomeryshire is extensively fabricated." So says the writer of the letter referred to.

In their preaching tours it was usual for Edward Evans to address the audience in Welsh, his companion following with a discourse in English. Regarding his much-esteemed companion J. B. R. has left the following brief sketch:—

EDWARD EVANS, OF BIRKENHEAD.

First of Llanidloes, then of Bath, and finally of Birkenhead. Of this brother I have many memories, some of which are

particularly vivid. I can still see him in more attitudes than one. I can see him standing in the river Severn, just before it reached the bridge in Newtown, Montgomeryshire, with his long arm uplifted to heaven, and hundreds of spectators on and near the bridge, looking down on the observance of the solemn ordinance of Christian immersion as it was administered to E. M. Pryce, who for the purpose of receiving it had come down from among the Radnorshire hills. I can see him accompanying me round his father's farm, romantically pitched on an elevation lofty enough to permit us by night to look down on the town of Llanidloes, as on a jewel-island set in a lake one day suddenly, with his dog, leaving my side and running across a field to the rescue of a poor sheep, helplessly lying on its back, unable to rise unaided because of the abundance of its own wool. But for a tendency to stammer, Edward Evans would have been an eloquent public speaker, seeing that he possessed an excellent knowledge of the Scriptures, was profoundly loyal to his heavenly Lord, and was gifted with that peculiar national emotionalism which is so winning in its charm over our more stolid British hearts.

Newtown is described (in a very modern "guide," kindly sent by a friend resident in the town, and who was born there nearly 70 years ago) as the "Leeds of Wales," and now the centre of the Welsh flannel industry. This fabric was formerly produced on hand-looms, but although this antiquated system has been superseded by modern methods and powerful machinery, no diminution of the well-recognised merits of Welsh flannel has taken place. It is said that the name of Pryce Jones is inseparably associated with the main industry of the town. It was at Newtown, in January, 1855, that my father made his home, and brought thither his "little family" (it may be observed in passing that at Newtown the present writer was born in 1856), and although called upon very soon to render help at other distant places, for several years Newtown was the centre of his evangelistic work.

A bill printed and circulated in the town intimated that

> "The Christian Congregation, Newtown. The Disciples of the Lord Jesus Christ, meeting in the Unicorn Room, have much pleasure in informing the inhabitants of Newtown and its vicinity that Mr. J. B. Rotherham, of Mollington, near

Chester, has taken up his residence in Newtown for the ensuing four months, and (D.V.) will preach in the above room every Lord's Day at two o'clock in the afternoon and six in the evening. Also every Thursday at half-past seven o'clock. The Disciples meet at half-past ten every Lord's Day morning 'to break the loaf,' on which occasions they are pleased to see strangers present. N.B.—Seats free. No public collections."

Working from Newtown as a centre, the evangelist made many journeys (generally accompanied by Edward Evans) to the outlying villages. A few sentences from one of the letters which appeared at the time in the "Harbinger" will give some idea of these expeditions to out-of-the-way parts of "Wild Wales."

"We found the farmers, with their families and work-people, collected in a barn-like wooden house for religious worship, the professing portion of them being chiefly Independents. Brother Evans preceded me by delivering an excellent discourse on 'God Manifested in the Flesh.' I followed by speaking at some length on 'The Forgiveness of Sins,' after which we distributed a number of 'Evangelists,' and repaired with the Independent deacon to his house, where we were treated to an excellent dinner, and finding no more place in that neighbourhood for the present, were helped 'on our way after a godly sort,' being furnished with a pony to carry your humble servant up the hills some little way. We thought it prudent to make the best of our way to Nantgwin; but before we could reach this point we were drenched by the heavy rain. Notwithstanding, by the means of a change of raiment, a hearty meal, and a warm fire, we were in a position to receive from the minister of the Baptist Chapel an invitation to preach for him that night. To an invitation of this kind, cordially tendered, we could not say no; Brother Evans and I, therefore, again united, after the Welsh fashion, in the delivery of two discourses.

"We had every reason to conclude that notwithstanding our somewhat full 'expose' of our views of the design of baptism, etc., we were well received. Prejudice has been removed; not only will the same chapel be open to us on a future occasion, but I have now an invitation to deliver a

lecture, when convenient, in Beulah Chapel, another Baptist meeting-house about two and a half miles from the former, located on the farm our Brother Evans will shortly occupy.

"As to the parish of Nantmeal, I can only say we have sown a handful of seed within it, and are open to correspond with the Independent deacon as to the loan of Carmel (Independent) Chapel at some future time. If we obtain this, and are duly published, we shall undoubtedly have large congregations.

"I reached home safely last night, and found all well: the God of all mercies be praised.—J. B. R."

Mr. Rotherham received a very cordial invitation from a Mr. Samuel Pritchard to visit Brecon. Before accepting this invitation, however, it was necessary to consult the Nottingham Committee as to the expense of making the journey. In a letter to the Committee it is said:—

"Having made enquiries respecting the most economical mode of reaching this rather inaccessible but important town, I find that to take the only direct conveyance through would cost, there and back, £2 or upwards. By a little contrivance I have planned to reach Brecon on foot and per van by a route that will reduce the expense to from 10s. to 20s. Please inform me whether I had better, at this cost, pay the desired visit. Brecon, of course, you will recognise as the chief town in Brecknockshire, South Wales. It is about 45 miles south of Newtown, and 18 or 20 north of Merthyr Tydvil. In the latter town you are aware we have a considerable number of brethren. Should the friends in Brecon show themselves ready to be taught the way of the Lord more perfectly, and to practise all the commands of our King, they will form a valuable connection between Newtown and Merthyr. We might then consider Wrexham, Llanfair, Newtown, Brecon, and Merthyr as forming a range of beacon-lights, streaking the border of Wales with a cheering and guiding illumination, which might happily keep many tempest-tossed minds off the rocks of partyism and infidelity, and guide them into the harbour of Christianity, as it was at the first."

From this and other letters it is evident that the writer possessed to the full that pioneer missionary spirit which is

always reaching forward to the regions beyond, and eager to break up new ground; and with such a vision before them it is perhaps not surprising to gather that the proposed visit to Brecon was duly authorised by the Nottingham Committee, and it is gratifying to find that the visit was much appreciated. The aforesaid Samuel Pritchard begins a letter to the "Harbinger" by saying:—

> "It affords me great pleasure to inform you that Mr. Rotherham, of Newtown, paid us a visit on the 12th of this month, and remained until the 20th. During the week he preached five times and delivered three truthful and instructive lectures. Some of his audiences were large, others few in number, but very attentive, and expressed themselves highly gratified with his eloquent lectures. I trust his visit will be a blessing, and long remembered by some."

A glance at the current Year Book of Churches of Christ reveals the fact that, unfortunately, the "beacon-lights" at Newtown and Brecon have been extinguished. Happily the lights are still shining with more or less brilliancy at the other places mentioned.

It was with some reluctance that my father left for a time the work in Wales in order to assist in the planting of the Church in Manchester.

In an admirable little booklet compiled by Mr. James Flisher and issued by the Church at Manchester on the occasion of the Jubilee celebrations in 1905, the history of the Church is given in some detail. Suffice it here to say that on Lord's Day, July 1st, 1855, the campaign in Manchester was commenced, and that Mr. Rotherham took his full share in the numerous preaching engagements which followed the initial proceedings. On the evening of Lord's Day, July 1st, he gave an address on "Some of the Neglected Features of Primitive Christianity"; and regarding a later occasion it is said. "Brother Rotherham gave an address on 'Christian Union' to a numerous, deeply-attentive, and apparently intelligent auditory."

It is stated in a concluding paragraph in the booklet referred to that, "notwithstanding his weight of years, Mr. J. B. Rotherham—one of the pioneers of the movement"—was

expected to be present at the Jubilee gatherings in Manchester in 1905; and in his "Reminiscences" Mr. Rotherham says:—

> "I deem myself happy that, at the Jubilee in Manchester, I had an auspicious occasion on which to submit to my brethren some of my 'revised conclusions.' The occasion was historic. Fifty years had elapsed since David King, Francis Hill, George Sinclair, and J. B. Rotherham had gone to Manchester to establish a Church based, as desired and believed, on New Testament principles. Three of these had gone to their rest. As the only one remaining, there was a natural desire that I should attend."

Note.—A summary of the address delivered at Manchester, and entitled "Revised Conclusions," will appear in a later chapter of this work.

After Manchester—Birmingham.

A letter addressed to "The Delegates appointed by the Churches of Christ in the United Kingdom, meeting at Camden Hall, London, on Tuesday, August 11th, 1857, and following days," and sent by the Church in Birmingham, contains the following paragraphs:—"We cordially agree in the action recently taken at the Annual Meeting respecting the necessity of a concentrated effort being made in the cities and towns of the United Kingdom for the spread and promotion of the unadulterated Gospel of Christ. We believe there is no town would yield a richer harvest than that from which we indite this letter. We therefore ask you to take into your serious consideration the propriety of recommending to the Churches generally that a scheme shall be promoted here, similar to that so successfully carried out in Manchester."

A letter, written by D. King, which appeared in the "Harbinger" of May, 1858, begins by saying:—

> "As many of the readers of the 'Harbinger' are anxious to hear from this town, I take my pen to give them a brief outline. Our last intimated the arrival of myself and Sister K., on the 16th March, and our reception by Brother Rotherham, who had been, through Divine goodness, safely conducted to this part of the Lord's field a few days earlier."

Then follows a detailed description of the taking of a convenient room in Cherry Street, corner of Union Passage, and

in a very central position—of the town meetings held there—the studding of the walls of the town with double-demy posters—and the visitation of persons "who wished to see us for more full and more private conversation."

In many further letters which duly appeared month by month in the "Harbinger" D. K. recorded the progress made at Birmingham, with which important Midland city he was closely identified to the end of his days.

During the period under review Mr. Rotherham visited Nottingham, Huddersfield, and Liverpool, and his efforts in each place were much appreciated, and yielded good results. At Huddersfield in July, 1857, addresses were delivered in the market-place on the Evidences of Christianity "to rather large companies, composed chiefly of intelligent working-men," and the report adds, "So far we have found that to throw open our addresses to peaceable and respectful investigation has been the means of increased effect."

From Liverpool G. Y. Tickle (of sainted memory), writing under date November 20th, 1857, says:—"We have too long been elbowed into a corner. Some do all they can to ignore our existence. Our duty is to make them acknowledge it by making them feel it. Such is our determination, as far as we have strength and opportunity given to us in Liverpool, and with the powerful aid of Brother Rotherham, I am sanguine as to the result. Will the brethren help us by the word of encouragement, by earnest prayer to God, and by the liberal things devised by liberal souls?"

At the close of 1858 Mr. Rotherham was back in Newtown, the journey thither being rendered memorable by an unfortunate incident, viz., the loss of the greater part of his books by the sinking of a boat in the canal. From a letter to the "Harbinger" regarding the work at Newtown, a few sentences may be extracted:—

> "Many brethren will rejoice in the additional encouragement we derive from the fact that our beloved brother Samuel Owen, of Wrexham, has determined to commence on his own account a printing business in this town. . . . Our tracts are both borrowed, read, feared, and destroyed; and clergymen are called in to extract the 'poison' they have

communicated. . . . In the midst of all this, while earnestly begging a remembrance in the prayers of the faithful, that we may acquit ourselves worthily, we joyfully thank God and take courage.—J. B. R."

In the autumn of 1859 Mr. Rotherham left Wales for Scotland, and his experiences en route are recorded in a letter sent to the "Harbinger." The writer says:—

"Leaving Newtown on the 27th ult., I spent from that time till Monday, September 5th, in Manchester, thus including two Lord's Days. My visit to Manchester was an exceedingly gratifying one. The general steadfastness of those who first constituted the Church in Manchester—the large increase of brethren thus far—the great promise given by quite a band of young men as to future usefulness—the zeal and love of the community as a whole cheered me, the more that I had spent but one Lord's Day in Manchester before since terminating my labours in that city at the end of 1855.

Purposing to pass to Dundee by way of Glasgow, I rejoiced to find that a few brethren in Ayrshire were desirous of help just at the juncture, in consequence of the Revival influences at work in their neighbourhood. So calling at Stevenston for four days, I reached Glasgow in time to spend with the brethren in that city Lord's Day the 11th instant and following days. Returning to Stevenston, six days more were spent in that village, and I am happy to add I was privileged to immerse seven individuals, who will form an encouraging addition to the few worthy brethren who remain in that locality. In the contiguous towns of Saltcoats and Ardrossan, 'the Revival' has been at work, and cases of persons being 'stricken' are reported. But in Stevenston, so far as I am aware, nothing of the kind has taken place. There has been simply an unusual disposition to hear the Gospel. Of this feature you may judge from the simple fact that in ten days it was my privilege to deliver eleven discourses and take part in nine conversational meetings. There is reason to hope that more persons in that neighbourhood will soon obey the Saviour. It would be well if further effort could be put forth there. 'The Revival' is taking considerable hold on Glasgow, and by announcing two

addresses on 'Revivals' we were able to gather two fine week-evening meetings. Respecting Dundee, having arrived there to-day only, all I can report is that Bro. Milner feels encouraged by four recent immersions and by the interest of a few enquirers. J. B. R.

Dundee, September 22nd, 1859.

Bro. John Brown also writes from Glasgow, under date of September 13th, to the effect that since his last communication six young persons had been added to the Church through confession and immersion."

At Dundee J. B. R. first made the acquaintance of Thomas Hughes Milner, with whom was begun a close intercourse, which only ceased with the untimely passing of T. H. M. a few years later. Regarding his friend and brother J. B. R. says in his "Reminiscences":—"Alas!—as it seems to us—too soon removed. He attempted the work of three men: man of business, preacher, author, and editor. Of slender bodily organisation, he could not endure the strain. He was a winning and effective minister of the word, by pen as well as by tongue. He wrote a series of tracts, and produced at least one elaborate treatise, called 'Messiah's Ministry.' He had an admirable insight into human nature, and was the means of moving others to mutual ministry in the Lord."

At Dundee—through the generosity of a sister—a fine hall was acquired, and vigorous evangelistic work carried on. James Ainslie, who appears to have been a prominent figure at the time, reports that "Brother Rotherham delivered many important discourses on the Gospel, and also on the evidences of Christianity touching the writings of M. Renan, the celebrated French author of the 'Life of Jesus.'" Regarding James Ainslie, a note in "Reminiscences" says:—"He had, in earlier life, seen service in the Royal Navy, and the custom of promenading the deck had led him into the habit of pulling up and confronting you as he conversed on the streets of Dundee. I well remember a sample of breviloquence to which he treated us on Lord's Day Morning: 'Brother Rotherham will preach here this afternoon, "Beginning at Jerusalem."'"

Perth, on the river Tay, is 33 miles from Edinburgh, and the charming scenery of its environments amply justifies its old

title of the "Fair City." Perth has two "Inches," or public meadows, which border the river, and are now finely shaded with trees. A modern writer says: "It is worth while to go as far as the middle of the bridge, if only for the sight of the clear, deep, strong current of the broad and sweeping Tay; and it is still more worth while to ascend Kinnoull Hill, on the other side of the river, the prospect of which bears a certain resemblance to that from the Stirling battlements, or that from the Abbey Craig."

By the well known law of association which links together places with persons, the mention of Perth at once brings to the mind of the present writer the late Mrs. Crockatt and her sons, two of whom are happily still with us. Alas! that we have only left to us as a cherished memory the frank, manly face and figure of Captain Peter Crockatt, who was drowned with one of his sons in the Bay of Biscay some years ago.

It is a somewhat singular reminder of the way in which one generation follows another that a passage in "Reminiscences" recalls the fact that more than fifty years ago Mr. Wm. Crockatt, of Glasgow, and Mr. John Crockatt, of Leeds, were schoolboys at Sharpe's School, in Perth. After leaving school Mr. William Crockatt served his apprenticeship as an engineer, while a few years later Mr. John Crockatt was mastering the mysteries of dyeing in his grandfather's famous P. and P. Campbell Dye Works at Perth.

The present esteemed Secretary of the Churches of Christ Foreign Missionary Society vividly recalls the correspondence and talks which preceded his immersion by my father in a cistern within the area of the Dye Works. He also remembers the Sunday morning walks to Scone in company with his mother and the patriarchal Mr. MacIntosh, and the varying fortunes of the Church at Perth.

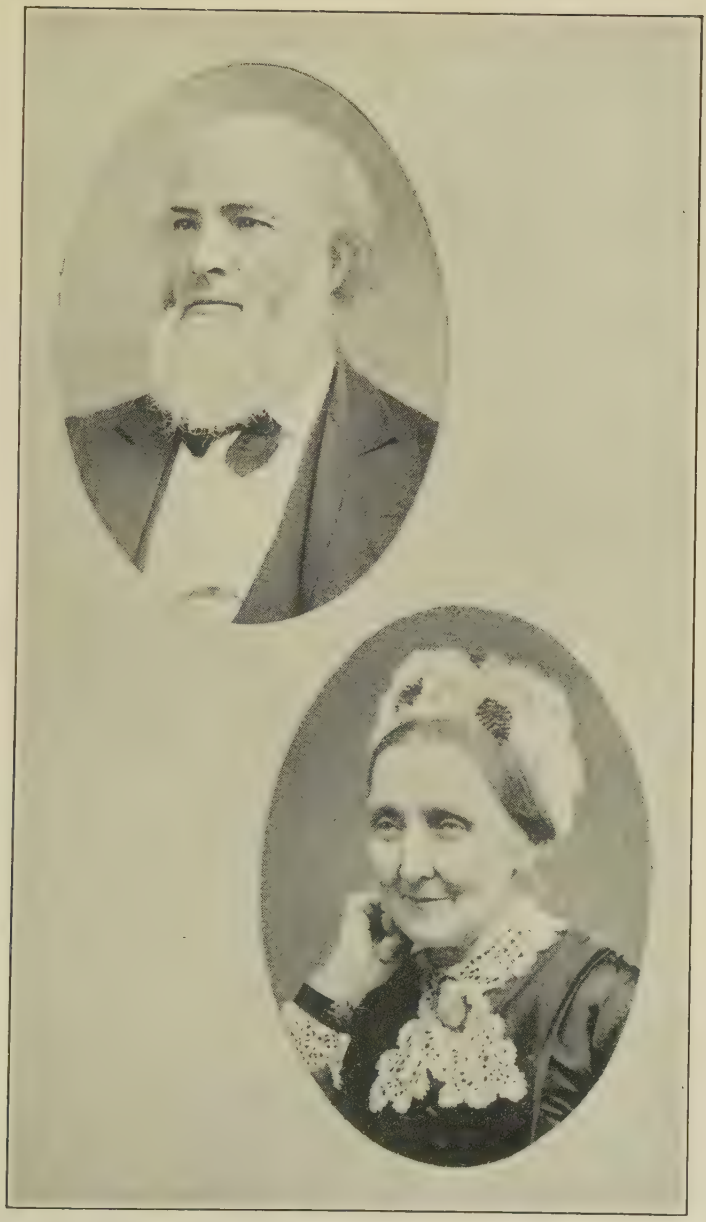
A further passage from "Reminiscences" may here be included. The writer says: "As is natural in the exercise of a memory which grows more and more vivid as it travels backward, my mind prefers to recall those earlier Perth times, from which it brings garlands of fragrant memories, in which are entwined incidents connected with William Shand, Charles Abercrombie, and others. Behind all my other Perth

reminiscences, however, must ever lie, most sacredly guarded, those words and deeds of unostentatious kindness tendered by Mrs. Crockatt to me and mine, which lightened my labour and brightened my lot. For a choice example of noblest Christian womanhood nothing better need be looked for in this world than that of the lady whose name is thus enshrined."

The present writer is indebted to Mr. John Crockatt for a copy of the "Perth Christian Herald" of February, 1861, in which an announcement is made that "Revival meetings will be held in the Guildhall, Perth," the speakers being Charles Abercrombie, of Drumclair, whom (it is said) "the Lord has greatly blessed in the conversion of sinners in the mining district," and J. B. Rotherham, of Perth. It is said that "the labours of the evangelists roused great interest in that quaint, orthodox city, for great crowds gathered to listen on the South Inch, and the small hall in which the Church met was often crowded to overflowing." The late H. E. Tickle wrote regarding the work of the evangelists: "These two went forth in apostolic fashion—and possibly our evangelistic efforts of to-day would be more effective at the moment, and more imperishable in the memory, if labourers could be found suited to each other by their very dissimilarities, and sent forth, two and two, to spread the primitive Gospel in places where it is as yet unknown."

New Scone, near Perth, comes within the present writer's very distinct memories of early days in Scotland. It was here that my mother and the bairns lived in a cottage with a somewhat extended garden in the rear. My sister and I attended the village school. and occasionally a service in the Presbyterian Kirk adjoining the schoolhouse. It was usual in those days for the Precentor, who occupied a prominent position immediately under the pulpit, to indicate on a board the name of the tune to be sung to the Psalm or Paraphrase, and I remember the tune "French" ("Dundee" in the "Bristol") being often posted up in this way.

On Sunday mornings the visitors (Mrs. Crockatt, her son, and Mr. MacIntosh) arrived from Perth, and a service was held in one of the rooms of the cottage. Mr. MacIntosh brought with him a supply of the "pure juice of the grapes" to be used at the



CHARLES ABERCROMBIE,
Evangelist.

MRS. CROCKATT, SENR.,
formerly of Perth.

"communion service," thus anticipating the unfermented wine now in general use for this purpose.

At long intervals the father of the family (then engaged in evangelistic work amongst the fishing villages on the shores of the Moray Firth) appeared upon the scene at New Scone, and my chief recollections of these visits gather round some rather remarkable performances of original compositions on the *concertina*, a musical instrument then much in vogue. I recall that it was usual to invite some of the village children to attend these select musical entertainments, given under the apple tree in the garden. At every stage of his life my father found in music his chief form of recreation and enjoyment.

In his "Reminiscences" my father has included a character sketch of his esteemed colleague in his evangelistic work in Scotland, and this appreciation may here be reproduced.

Charles Abercrombie.

He was a beloved brother evangelist, with whom many a battle for the Lord was fought, chiefly in Scotland. He was a thoroughly patriotic Scot. Originally, in religion a Baptist; by previous occupation a schoolmaster, which was probably due to the fact that he was lame. He was well read in his Bible, and was gifted to an unusual degree with the power of discerning character, being thus especially qualified to deal with inquirers. He was short in stature, broad in chest, blessed with a strong yet musical voice, and thus enabled to excel in outdoor preaching, in which he delighted. It was a winsome sound to hear him ring out the Gospel to the echo in the gloaming under the stars of God; and yet it was an irresistibly amusing sight to see him circle round on his artificial limb, appealing with outstretched arms to the crowds that gathered around him.

Early in 1862 I was laid aside from active work by a serious illness, and in reply to a message I sent to Brother Abercrombie he wrote me a characteristic note, saying, "Come, brother! hurry up; there's hot work ahead; you shall come under my lee!" To this summons I was able to send him the following response:—

So restless and hot,
This peppery Scot,
Is a match too explosive for me;
And yet, it is true,
He seems generous, too,
For he says, "You shall come under my lee."

He's a warship, so tall,
I'm a gunboat, so small,
That the offer at first might well please;
But it might happen so
That the sound of the foe
Should at once boom along on the breeze.

Then, dear comrade, just think
How, in less than a wink,
To your windward I'd speedily brave;
Till, with battle's grim toil,
And my cannon's recoil,
Too soon I'd be sunk in the wave!

Brother Abercrombie's gift of dealing with enquirers sometimes revealed itself in a semi-public manner; as, for instance, when he promptly pulled me up at an enquiry-meeting held at Grangemouth, because he thought I was prematurely introducing the duty of Baptism to a boat-wright. "Hold hard there! Rotherham," I heard him exclaim; and, complying with his rather peremptory request, as became a junior to a senior, he came across the schoolroom and promptly took the guidance of the inquirier into his own hands. Turning towards him, he interrogated the anxious one on the prior elements of the Gospel, and, receiving from him an assurance of confidence so far, told him meantime to hold to that. He afterwards informed me that, from a short distance, he had been watching the countenance of the inquirer under my too rapid advance from faith to baptism; and that, noticing how his face fell on the mention of the controverted ordinance, he thus promptly intervened. That young man, left to discuss the matter in his own fashion with his neighbours, was immersed in a fortnight afterwards. Learn—To let the truth have time to percolate through the rock.

Note.—Late in life Charles Abercrombie went to the United States, some of his kinsfolk being already there. He continued to bear vigorous testimony to the truth to the end of his days.

He passed away at Bridgeport, Conn., and his nephew (Mr. W. Abercrombie, of Leeds) says that his old uncle is to him now "a joyous memory."

In a section of "Christian Ministry," under the heading "The Ideal of Ministry is Co-operation," the writer says: "When God blesses a congregation with more teachers than one, the ideal is that all should co-operate according to the measure and utility of the gifts bestowed. There is a warning against becoming many teachers, but never a command to be content with one."

Many years before these words were written my father had an unusual opportunity of studying mutual teaching as it obtained in the Church at Banff. In "Reminiscences" the following experience is recorded:—

ALEXANDER CAMERON, OF BANFF.

This brother is recalled as one of three men who, in the early sixties, presided by turns over the Sunday morning gatherings of the Disciples in Banff: Cameron, Hossack, and Nicol—these three, and a notable three they were. They nearly satisfied one's mind as to what Elders in a Christian assembly should be. The striking diversities between them were blended in a pleasing union of gifts and graces which formed a well-nigh complete whole. It was in one sense my good fortune to be for weeks convalescent in Banff; for while my illness disabled me for public service, it afforded me an unwonted opportunity of forming an estimate of the ordinary ministrations with which the brethren in Banff were blessed. Here were three business men, diverse in their avocations and in their temperaments. Though engaged in business during the week, they found time to prepare for doing the work of the Lord, not slightingly, but creditably to themselves and to the edification of the flock over which they presided. Each president, on his Sunday, delivered an address of half-an-hour before "the breaking of bread." The fervid Cameron treated us to a warm-hearted address based on the Apocalypse; the gently emotional Hossack charmed us with a bright and fluent discourse on Colossians; and the logical and judicious Nicol delighted us with a shrewd, practical lecture on the Romans. Each was slowly making consecutive progress through the sacred document of his choice. All prepared themselves to speak to edification.

During his sojourn in Scotland my father spent some time in Glasgow, and he recalls with some warmth of feeling his indebtedness to Mr. William Linn, of Glasgow, an Elder for many years of the Church at Brown Street, the mother Church of the other Churches associated with the "Reformation Movement" in that city. In "Reminiscences" the following sketch of Mr. Linn appears:—

WILLIAM LINN, OF GLASGOW.

"Simply delightful is my memory of this brother. He was shrewd, clear-headed, broad-minded; of deep piety and devotion; gifted with a clear insight into character; able to detect and appreciate the various and complex motives by which men are actuated. He was a clear and interesting teacher and preacher in a Christian assembly; weighty in counsel; watchful in shepherding the Lord's flock. Any congregation of believers must have been the richer for his presence. He possessed just that amount of 'pawky' Scottish humour which made him quick to discern and enjoy the curiosities of Scottish country life. He was the first responsible Christian brother to meet and welcome me on my entrance into Scotland in 1859. He came from Glasgow to Stevenston, in Ayrshire, to help me to feel at home north of the Tweed; and right well he did it, to his own indescribable amusement as well as to my great delight. It was in his hospitable home that, in 1862, I received some additional nursing in the later stage of my convalescence after a serious illness, and also in the same home, years after he had gone to rest (namely, in 1902), that I enjoyed the hospitable attentions of his venerable widow and his two daughters, Miss Linn and Mrs. William Crockatt. Reunions such as these are not easily forgotten."

To this may be added a brief extract from the "Christian Advocate," which records the passing of Mr. Linn, at the very time that the Annual Meeting of 1887 was being held in the city of Glasgow. The gifted G. Y. Tickle, of Liverpool, penned the following:—

"It was not until the eve of our departure from Glasgow, on Saturday, that it was thought advisable for us to have an interview. Brother Crook had seen him the day before, and on speaking to him of the Christian's hope as 'an anchor of the

soul, both sure and steadfast, entering into that within the veil,' Brother Linn calmly replied, 'And it does not drag.' When we spoke our parting words on being forever with the Lord he grasped our hand with all his remaining strength and repeated the words with much fervour. In the following lines we have endeavoured to embody our remembrance of those last interviews, so full of consolation.

"His life was ebbing fast, as calm he lay,
And peaceful, waiting for the richer tide
Of life divine, that bears the soul to heaven,
When earthly ties are all asunder riven.
Reminded of the rest at Jesus' side—
The anchor-hold within the veil—a ray
Of kindling joy lit up the fading eye,
'The anchor does not drag,' his calm reply.
Firm as the rock to him was Jesus' love,
In which his heart's best hope was fixed above.
'To be with Christ, forever to abide,'
Were words that mingled with the parting few,
As with clasped hands we bade a last adieu,
In hope of meeting at the Saviour's side."

When we remind ourselves that practically the whole of the generation represented by these worthy men has now passed away, we also recall Charles Wesley's well-known lines—

"One army of the living God,
To His command we bow;
Part of His host have crossed the flood,
And part are crossing now."

A tangible token of my father's labours in Glasgow remains in the form of a handsomely bound copy of "The Englishman's Greek Concordance," presented to him "By a few of the members of the Church of Christian Disciples at Brown Street. In testimony of their appreciation of his zealous labours as an evangelist, and their esteem for him as a beloved Christian brother. Glasgow, March 2nd, 1863."

The report of the Annual Meeting held at Wigan in 1864 contains a paragraph in which it is said that

"Brother Wallis brought up the report of the Committee on Manuscripts, which set forth that three papers had been examined, and one selected for reading. It was handed to Bro. J. B. Rotherham for that purpose. After the reading

there appeared but one opinion as to the superior quality of the paper as a whole, but considerable doubt was expressed as to the suitability of certain parts. After consultation it was handed to several brethren for modification."

"At a later stage of the Wigan Conference it was

"Resolved—That the paper read by Bro. Rotherham be referred to Brethren Tickle and Perkins, in conjunction with Bro. Rotherham, for modification, in order that it be printed and circulated under the direction of the Committee.

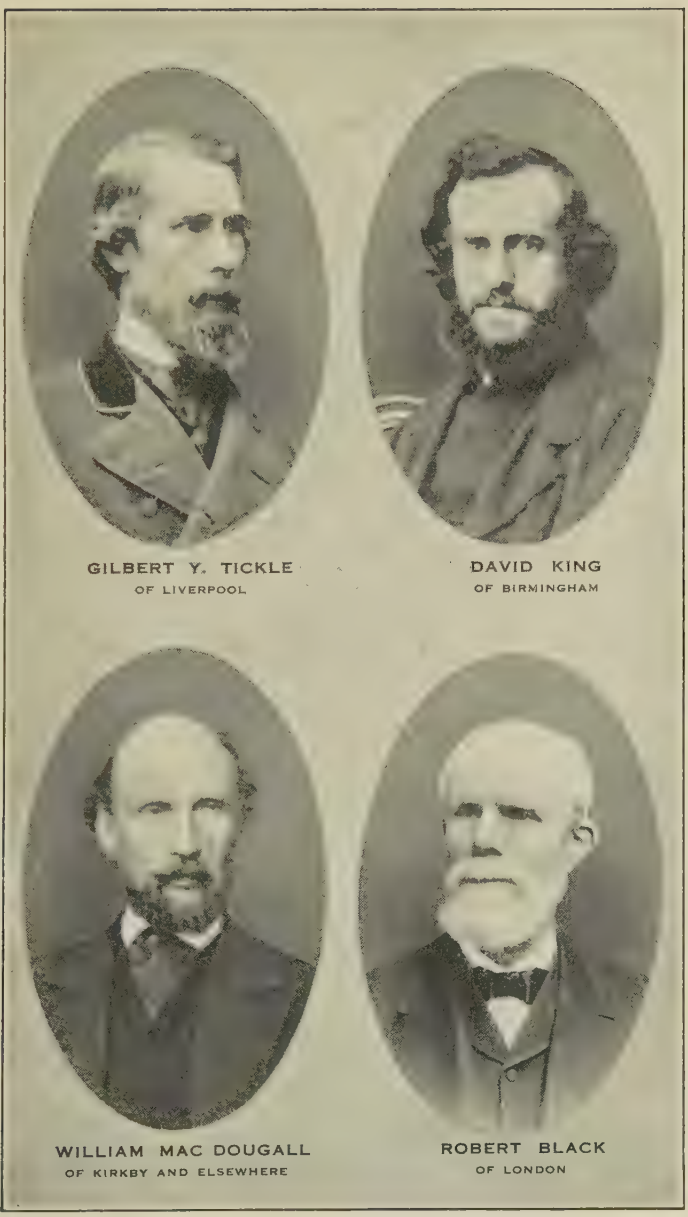
"Resolved—That the thanks of the meeting are hereby presented to Bro. Rotherham and the other brethren who have kindly furnished the papers submitted for approval."

The list of "Conference Papers" contained in the current issue of the Churches of Christ Year Book commences with the year 1872, but it is evident from the above that papers were read to the Conference before that date.

The subject of the Wigan paper is not mentioned in the report, nor can any record be found that it was ever printed and circulated. In "Reminiscences," however, in a note regarding William MacDougall, an incidental reference is made to the Wigan paper. The following note will be read with special interest by those who can recall the worthy man whose memory is thus preserved:—

WILLIAM MACDOUGALL.

"Gifted, useful, honoured, William MacDougall—how can I worthily write of him? He was a man of keen intellect and mighty impulses. He was deeply rather than widely read; was at least well versed in such theological literature as Messrs. T. and T. Clark, of Edinburgh, were even then, fifty years ago, supplying. There was not a particle of narrowness in his mental composition. His profound apprehension of spiritual truth and divine realities related him to all heaven-born souls. His nerves were highly strung, and he was so accustomed to go down to the 'hades' (as he termed it) of a formidable recurring sickness that due allowance must be made for these disturbers of mental equanimity. He never would let me hear him deliver a public discourse, and so I cannot judge first-hand of his preaching; but I was ever given to understand that he was a



SOME OF J. B. ROTHERHAM'S CONTEMPORARIES.

mighty proclaimer of Christ's Gospel. We were so nearly akin in our conclusions concerning Christ's coming and Kingdom that when I read a paper at the Annual Meeting of 1864 in Wigan, and was criticised for making the Second Advent prominent, William MacDougall exclaimed, 'Brethren, you find fault with the rose because it has a drop of dew in it!' Peace to his memory!"

Note.—A few years ago the present writer visited Kirkby-in-Furness. The chapel is romantically placed on the hillside, and in the graveyard, at the rear of the chapel, a stone marks the resting-place of William MacDougall. A sister of the Church at Kirkby has kindly intimated that the inscription on the tombstone reads:—

> "In loving and grateful memory of William MacDougall, of Prospect Cottage, Kirkby-in-Furness (late of Wigan). A faithful Pastor and true Evangelist, honoured by God in the upbuilding of His people and the conversion of many souls. He died February 28th, 1882. Aged 64 years."

The city of Bath is associated in the mind of the present writer with a group of earnest and able men with whom J. B. R. enjoyed Christian fellowship while engaged in evangelistic work in the district during part of 1865.

Robert Dillon, of Bath, was a frequent contributor of news and notes to the "Harbinger." To-day our much esteemed W. J. Ford is the sole survivor of the group whose zeal abounded more than half a century ago. Bro. Ford recalls that while at Bath my father gave a series of addresses on "The Epistle to the Ephesians," also on "The Second Coming of Christ" and on "New Testament Principles." Bro. Ford intimates that the Church in Bath was formed in 1859, and that he was immersed in 1862. He adds, "We are still keeping the flag flying."

A visit to Manchester early in the following year resulted in a prolonged stay in that city. In a report to the Annual Meeting held in Nottingham in 1866 the Committee make mention of "the cordial testimonies of Churches to the value of Bro. Rotherham's labours." The report says:—

> "It is as pleasant to repeat to you, as it has been to us to hear, of 'valued instructions, earnest preaching, followed by conscious edification and unequivocal conversions.'

Decided indications of acceptability with the public having attended Bro. Rotherham's first visit to Manchester, which was soon after the opening of the new meeting-house, and the avidity with which the younger membership of the Church received teaching specially addressed to them, induced your Committee to acquiesce in the request of the Eldership for his location there. To this we were the more ready to assent because the city affords in itself a field of wide and varied usefulness, and is a convenient centre from which help can be afforded elsewhere."

The Annual Meeting of 1867 was held in Birmingham, and to that gathering the Manchester Church sent a report of the labours of their evangelist. The report says:—

"By your generous and unanimous decision at the last Annual Meeting we have had Bro. Rotherham located in our midst, for which we desire to place on record profound gratitude; and we can unitedly and truly affirm that his presence for good has been felt. Seasonable visits to individual members have been made a blessing. The young have been instructed with a view to future usefulness. The Church has been strengthened and edified. The proclamation of the good news, followed up by intercourse with inquirers, have resulted in upwards of twenty additions. During the winter months a series of lectures was delivered on Monday evenings, well digested and arranged on the distinctive principles which separate us from other religious communities. These were supplemented by several lectures on the history of the New Testament."

Amongst other activities at Manchester my father formed a class for the study of Hebrew (some of the books he used are now in Overdale College library), and it is said that his most promising student—the father of a family—was wont to rock the cradle and master the Hebrew grammar lesson at the same time. There were earnest students in those days. At the Grosvenor Street Chapel Sunday School the Elders of the Church sat in the vestry as a sort of Supreme Court of Appeal to deal with troublesome boys, and the present writer remembers on one occasion receiving a special admonition, on the ground that the son of an evangelist ought to be an exceptionally good boy. In the retrospect the said boy is inclined to think that a little

more tact on the part of his teacher would have rendered such proceedings unnecessary. In such work good intentions will not atone for lack of skill in the art of teaching.

It is gratifying to be able to add that the energetic and successful work now being carried on by the Church meeting at "Bethesda," Manchester, may be regarded as the direct outcome of the seed sown many years ago. Bro. Charles Green (now one of the Elders of the Church and Superintendent of the Sunday School) is one of a group of zealous workers who look back to the sixties as the time when they received the first impulses to labour in the Master's cause.

With the year 1868 my father's labours as a whole-time evangelist came to an end, although his zeal as a preacher and teacher continued without any abatement to the end of his days. In 1868 J. B. R. was forty years of age, and in looking back over the years that preceded this date, and forward to the period that followed his experiences as an itinerant evangelist, it is scarcely possible to escape the conclusion that an over-ruling Providence was graciously marking out and guiding the worker to what proved to be in some respects the most important part of his life's work.

CHAPTER VI.—Literary Work of the Earlier Years. 1854-1880.

"Harbinger Articles" — The American Bible Union and Anderson's Translation—Publication of J. B. R.'s specimen "Matthew"—Letters and Press Notices—Issue by Bagsters of the First and Second Editions of The Emphasised New Testament.

In 1854 the British *Millennial Harbinger* was edited by Mr. James Wallis, of Nottingham. The first article from my father's pen which appeared in the *Harbinger* in that year is entitled "The Old is Better." The writer was then a young man of twenty-six, and a few sentences from the beginning and end of the article mentioned may be of interest. The writer says:—

> "Not always, it is true. Aged men are not always wise; neither are old things always the best. The reverse is generally the case in Science, Art, Commerce, Legislature, and Manners and Customs. Who would prefer the astronomy of Copernicus to that of Newton? or the stage coach to the railway car? Nor is this sentiment of universal application in religion. No enlightened mind can say of the Law of Bondage which thundered forth from Sinai, and the Law of Liberty which went out from Zion, captivating the hearts of Jesus' murderers—the old is better. Yet there is a wide religious sphere in which our motto may be forcibly applied. When the new is *human*, and the old *divine*, then is the old infinitely superior to the new. I have said 'the old is *better*'! But this implies comparison; strictly speaking, it supposes that the new is *good*. Whereas in reality there is *no* comparison between that which is divine and that which is human, when the latter *supplants* the former. This is a peculiarity in the contrast we have drawn, to which our motto hardly does justice. Were man at *liberty* to construct creeds, to devise gospels, to institute baptisms, or to frame Church constitutions and governments, *then* we might draw a comparison which should suppose man's work good, though infinitely inferior to

God's. But when to invent the human, is to discard the divine; when to follow men, is to depart from Christ; when to 'observe the traditions of the elders' is to 'make void the commandments of God'—which must ever be the case in all such instances as we have specified—then is the *new* positively and exclusively bad—evil, 'only evil, and that continually'!"

In the years immediately following J. B. R. contributed many articles to the *Harbinger*. The titles of some of these articles will give some indication of the subjects dealt with:— "The Work of the Holy Spirit in Believers," "What is there in a Name?" "The Personality of the Holy Spirit," "Judas Iscariot," "The Deity of Christ," "The Reality of the Incarnation," "That I may know Him." A series of six articles appeared on "The Manifestations of God," and a further series of ten articles (in 1866) on "The Epistle to the Ephesians." In this series every verse in the Epistle is subjected to microscopic analysis, and "Critical Notes" embody the renderings of Ellicott, Alford, and other scholars of repute, together with the writer's own emendations of the text. Then follows "Expository Suggestions" for the general reader.

In the sixties my father was keenly interested first in a new translation of the New Testament issued by the American Bible Union and later by the publication of "Anderson's Translation," and regarding these he contributed to the *Harbinger* long and highly appreciative articles. He described the work of the A.B.U. as "exceedingly valuable," and added that "Everywhere minute painstaking is evident. General fidelity is not less apparent."

It is clear from a letter sent to the Editor of the *Harbinger* in March, 1867, that the examination of the work of others stimulated my father to attempt some translation work on his own account, and in this letter he outlines his project regarding what he proposed to call "The Suggestive New Testament." The letter concludes by saying:—

"Meantime Anderson will be welcomed to the place he deserves. Having latterly had occasion to read him for the express purpose of noting his excellences, I have pleasure in bearing witness that I have ever and anon found in him renderings happier than I could find elsewhere. He is a

noble brother, of independent mind, not without a dash of sanctified genius; and hence is richly deserving of the most thoughtful encouragement that brethren can give him."

It was in the following year (1868) that my father's project took definite shape, and with the help of Mr. Samuel Oldfield Prior (a successful business man connected with the Church of Christ meeting in Grosvenor Street, Manchester), who acted as publisher, the first part was issued, containing the Gospel of Matthew of a work entitled:—

THE NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST.

A New Translation,

In which special regard has been paid, among other important points of detail, to the Power of the Greek Article, to the Forces of the Various Tenses, and to the Logical Idiom of the Greek Original: With Critical and Explanatory Notes. (The Text conformed to Ancient Authorities.)

By J. B. Rotherham.

The "Translator's Notice," which followed that of the publisher, may here be reproduced, as it states clearly what continued to be some of the special features of my father's work from this time forward. The Translator says:—

"It should be distinctly understood that this translation is not offered as a substitute for any other.

"The aim of the Translator has been to supply a Companion Version and Book of Reference, suited to the needs of thoughtful English readers of moderate education. It is well known that there are shades of meaning in the Greek New Testament (not always unimportant) which it is difficult to preserve in a translation designed for public use. There are thousands of earnest students of the New Testament, unable to consult the original for themselves, who are glad of every aid for ascertaining the full force of the Greek text. For such readers this translation is designed.

"In the prosecution of his purpose the Translator has paid special heed to the Greek Article, to the Tenses, and to the Logical Idiom of the Original. Of these the Introduction treats at some length.

"To the last, both as explained in the Introduction and as illustrated in the translation itself, especial attention is invited.

"Uniformity in the rendering of leading words has been studied.

"Simplicity in representing terms usually rendered traditionally, as ecclesiastical terms, has been regarded.

"In a word, the Translator's guiding principle has been: To do all in his power towards placing the reader of the present time in as good a position as that occupied by the reader of the first century for understanding the Apostolic Writings.

"The best obtainable Text of the Original has been followed. 'An Outline of the History and Criticism of the Greek Text' has been prepared, and may be expected in Part II.

"It is intended to furnish an Appendix, in portions to be given occasionally at convenience, containing such dissertations as would be less suited for notes: the portions to admit of being bound together at the end of the work.

"The reader may do well to examine the page of Explanations facing the commencement of 'Matthew' before reading the Introduction: he certainly should do so before consulting the translation.

"Communications are respectfully invited, relating either to Principles of Translation or Details of Execution. Address: Care of the Publisher."

The work was beautifully printed by Messrs. Shirley, of Edinburgh. The Translator had not at this time much practical acquaintance with printing, or he would have realised that to produce the whole of the New Testament in this sumptuous style would have proved a very costly undertaking. As it was the enterprise, in this form, never got beyond the first part; but the present writer has before him some foolscap sheets, on which the Translator has copied in his own handwriting some of the letters he received regarding his work. A few extracts from these letters will serve to show that the plan of the work, as indicated in the portion issued, was highly appreciated by men well able to judge of its value.

Dr. Leask, the Editor of the *Rainbow*, wrote:—

"My dear Sir,—I was greatly pleased with your work. The translation appeared to me well adapted to give the meaning. But as I wished entire justice done to a work of such importance, I sent it to Mr. Maude, whose scholastic privileges have been greater than God saw fit to favour me with; and I am very glad to find that Mr. Maude's notice pleased you."

The highly-appreciative notice written by Mr. Maude, and which appeared in the *Rainbow*, contained this criticism:—

"No doubt there are a few renderings regarding which I stand in doubt, but on the whole I am perfectly satisfied. One of the points I allude to, as to my mind doubtful, is your rendering 'John the Baptist' 'John the Immerser.' I say nothing about the ungracefulness of this translation, but I much fear it will by many be taken as an indication of doctrinal bias."

On this point it was to be expected that the Baptist press would take a contrary view, and in the course of a notice in *The Freeman* it is said:—

"He translates, we notice, 'John the Immerser,' and defends his translation by scholarly arguments. If we doubt their conclusiveness, it is only because we are unwilling to admit that 'baptize' means anything else. We trust the author will be encouraged to proceed, and promise ourselves the pleasure of reverting to his work again."

The *Sword and Trowel*, then edited by C. H. Spurgeon, is still more pronounced:—

"To our staunch Baptist friends, one extract from a footnote under the name of John the Immerser will suffice we think to induce them to subscribe at once, and so make the venture of the translator a pecuniary success.

"Of the two words, Baptist and Immerser, it is the plain duty of the translator to choose the latter. And this, not because any principle is necessarily sacrificed by the use of transferred words, but because *in this instance* the transferred word, as an *English* word, has ceased clearly and exclusively to signify what originally as a *Greek* word it meant. In every such case the corrupted word should be

abandoned, and in its stead one unequivocally conveying the proved primitive meaning of the original should be used. To question the propriety of this course is to question whether it be proper for a translator to do all in his power towards placing his readers as nearly as possible in as good a position as that of primitive readers for understanding the sacred writings."

Amongst many interesting letters, one only can be singled out, as lack of space precludes the printing of others. Mr. John Rotherham, of Ipswich, the father of the Translator, wrote:—

"I am certainly very pleased with what I have read of the text and the notes, and especially with the Introduction prefixed. The work must have cost you a great amount of labour and study, and shows an intimate acquaintance with the original in its peculiar structure, force, and beauty. I hope the critics and reviewers will deal with the work on its own merits, and not condemn it, on the old pretence of the beauty of our old translation, which has done so much for us. I certainly have a persuasion that had our Bible been more faithful to the original, half the errors which now perplex and divide the Christian Church would never have existed; and the other half would have been less injurious."

In 1869 my father wrote a pamphlet entitled "The Expressive Reading of the Sacred Scriptures." In his short treatise, after an introductory section on "The Importance of Reading the Bible Well," the writer proceeds to explain how emphasis is discoverable in the original, and he gives examples in Greek with corresponding English to prove the use made by the sacred writers of an emphatic idiom. This naturally prepares the way to unfold his plan for a "Proposed Emphasised Translation," and an intimation is given that such a work is "in preparation." This pamphlet bears the imprint of Samuel Bagster and Sons, of 15 Paternoster Row, London, and three years later (1872) the first edition of "The New Testament Critically Emphasised" was published by this well-known firm of Bible publishers.

It may be interesting to note that the "House" of Bagster was founded in 1794, in the days when George III. was King,

and that for more than a century at 15 Paternoster Row business has been carried on in these premises under the shadow of St. Paul's Cathedral. The present writer recalls the appearance of the showroom at "No. 15" (as it was half a century ago), with its fine assortment of Polyglot and other Bibles in Hebrew, Greek, and English, with Lexicons, Concordances, and other works of reference to aid the Bible student. With such companions the "Emphasised New Testament" was obviously in good company.

The writer of these notes enjoyed recently a talk with Mr. Robert Bagster, the present managing director, and grandson of the founder of the firm. Mr. Bagster recalls with pleasure the fact that he suggested to my father the under-scoring device for indicating emphasis (this was adopted in the first and second editions), and he gave personal attention to the printing of the work. To-day the veteran publisher finds in music an enjoyable hobby, and as "Superintendent of the Bass Chorus" in the famous Handel Festival Choir, he keeps in touch with what he describes as "the grandest music ever written"

First Edition "Emphasised New Testament."

The special features of the first edition of the "Emphasised New Testament," and the reception it received may be gathered from the following press notices of the work:—

From the *Watchman* (Wesleyan paper):—

> Among the many publications to which the "Revision" agitation may be supposed to have given rise, this is undoubtedly one of the most interesting. But it has a value far beyond what any local or temporary circumstances may impart. Dr. Tregelles, a very distinguished Biblical scholar, has been occupied for many years in preparing an edition of the Greek Testament on the basis of ancient authorities alone. This volume is a translation of Dr. Tregelles's text, and so brings within the reach of English students the precious fruit of many years' study and research in settling the text of the New Testament by a scholar whose competence and conscientiousness will generally be admitted. The style of the translation is too close for public use; but its literal character will make it the more welcome to private students, for whose use alone it is designed. And those

English readers who are desirous to approach as nearly as possible to the exact words of the sacred writers have probably such an opportunity in this volume as was never before afforded to them.

From the *Nonconformist*:—

Very great labour and no mean amount of critical skill have been expended on this version by Mr. Rotherham. Its peculiar claim to notice lies in the fact that it is an attempt to give to the English reader, by means of a very literal version, both as to words and their order, a better notion of the Greek Testament than any existing translation affords. The reader at first will be startled by the strange inversions which occur in every line, but, as the author truly says, many of these seeming inversions in the Greek are but the natural order of words when emphasis is desired. Under this treatment each page seems in movement, like the sinews of a limb from which the skin has been removed. You see, as it were, the muscles pulling and contracting, and gain a new sense of the wonderfulness of the living machinery. We can conscientiously recommend the work to English readers on its own merits. It will give them a clearer idea of the manner of speech in the Greek Testament than any other extant version known to us. It has, however, a deeper merit. The work is translated from the best edition of the Greek text, and indicates in every page a very creditable aqcuaintance with the history of interpretation.

From the *Rainbow*:—

This volume will prove a treasure to many. The great labour the translator has bestowed upon it should bring him the recognition of both reward and honour. We have looked through many portions of the book with intense satisfaction, and feel that Mr. Rotherham has bestowed a boon upon the English reader of the New Testament, the value of which cannot be exaggerated. A man who knows nothing of Greek will find its force and meaning here reproduced with wonderful fidelity. A life-time spent on this production would have been a well-spent life; and if Christian men do not immediately evince this sense of the benefaction by such a demand for the book as will in a measure recompense

their benefactor for his sacred toil, we shall be exceedingly surprised.

From the *Christian Standard* (Cincinnati):—

We desire to say that we are more and more delighted with it the more thoroughly we examine it. It ought to be in the hands of all our preachers and teachers.

From the *World's Crisis* (Boston):—

We have received from J. B. Rotherham, of London, England, a new translation of the New Testament, which we prize very highly. It is prepared with much care, presenting the meaning of the original Greek Testament in clear light.

In 1878 a Second Edition of the "Emphasised New Testament" was called for, and the Translator took the opportunity to "bring back to the anvil" his work, and to strive to improve it in various directions. A new Introduction was written, further notes added, and sectional headings inserted throughout the Gospels.

CHAPTER VII.—Experiences as Publishers' Editor and "Corrector of the Press."

Thirty-seven years in a large Printing Works—Some hints to would-be writers for the Press—The issue of the Revised Version, 1881-5—J. B. R.'s articles on the R. V. in "Public Opinion," etc.

The writer of these "Reminiscences" says:—

"My evangelistic life terminated with the year 1868, not, indeed, as if that fact brought to an end my religious activities, but it necessarily circumscribed them. I was so fortunate as then to find congenial employment, first, with Messrs. James Sangster and Co., London, as publisher's editor, for nearly six years; and afterwards with Messrs. Bradbury, Agnew, and Co., also of London, as Press Corrector, for upwards of thirty-one years. Happily, the literary tastes previously developed formed a *nexus* for the new departure. On the other hand, it is satisfactory to reflect that the novelty of my new life did not tempt me to cease preaching the Word as I was able, nor blunt the edge of my interest in biblical pursuits; while at the same time valuable experience in new directions was thrust upon me, none of which, I think, has been lost.

"In the work entrusted to me by the genial James Sangster, of Paternoster Row, in watching over the reprinting of Kitto's Bible and in editing an edition of Bunyan's works, useful experience was gained which facilitated entrance upon the employment which occupied by far the longest unbroken portion of my life. I look back with no small satisfaction to those thirty-one and a half years spent with Messrs. Bradbury, Agnew, and Co. In the first place, one cannot forget the sons of toil with whom for so long he was brought into contact.

"But what can he say of his 'brethren and companions' in the honourable profession of 'Correctors of the Press'? The first thing he is inclined to say is, 'Of whom the world is not worthy.' But then his sense of justice prompts him to add, as a strongly qualifying rider, 'Of whom the world is profoundly ignorant!' As a rule, even master printers get less credit than

they deserve; seeing that complacent authors are usually more indebted to the printers for the handsome presentment of their thoughts to the public eye than they themselves are at all aware. But who are the knowing and watchful ones that enable printers to do this service? Occasionally an author becomes aware that there must be someone at the other end who knows a little about the very things of which he deemed himself the privileged guardian; and now and then discoveries are allowed to be made to mutual gratification: as where, for example, I was summoned to be introduced to the author of 'The King and the Kingdom,' who was pleased to admit his satisfaction that at the printer's end of the process of production was someone familiar with his chosen theme. Such introductions are infrequent; but the mutual helpfulness of 'readers' among themselves, where establishments are of any size, is in continual exercise. Among these the spirit of *camaraderie* is naturally strong; and I am glad to acknowledge the long years of helpful courtesy shown me by my brother 'readers.'

"Naturally, however, the chief fruit of my long experience in a printing office appears to my partial eye to be the typographical production of my 'Emphasised Bible'; for, while the literary labour bestowed on that work was confined to my leisure hours, my daily presence in the printing office enabled me to obtain expert advice which would probably not have been dreamt of, far less obtained, but for my ready access to friendly practical men. When the reader is informed that the cost of the underscoring device pursued in the production of the first and second editions of my New Testament would have been practically prohibitive of the appearance of the whole Bible on the same plan; and that, guided by the expert advice obtained as mentioned above, the set of emphasising marks ultimately decided upon could be picked up with the same facility as ordinary type, thereby materially reducing the expenditure, he may begin to apprehend how it is that I cherish the fond persuasion that, if I had not been providentially introduced into a printing office, 'The Emphasised Bible' would have never seen the light! How precious the result is in my own eyes, for purposes of exposition, could only be known by a frank comparison of notes with Biblical expositors—to whom I am satisfied I should be forced to protest in behalf of my own work

1 K. xix. 10–12

and lo! the word of Yahweh came unto him,
What doest thou here, Eliyah?
10 And he said—
‖Very jealous‖ have I been, for Yahweh,
God of hosts,
Because the sons of Israel have forsaken
thy covenant,
‖Thine altars‖ have they thrown down,
‖Thy prophets‖ have they slain with the sword,—
And ‖I alone‖ am left,
And they have sought my life, to take it.
11 And he said—
Go forth tomorrow[z], and stand in the mountain
before Yahweh:
And lo! ‖Yahweh passing by‖, and a great and strong
wind—rending the mountains, and breaking in pieces
the crags, before Yahweh—not <in the wind> was
Yahweh, and ‖after the wind‖ |an earthquake|—not
< in the earthquake> was Yahweh, 12 and ‖after the
earthquake‖ |a fire|—not <in the fire> was Yahweh
and ‖after the fire‖ |the voice of a gentle whisper|.

[z] So it shd be (v. Sep.)—G.n.

A SPECIMEN OF THE MSS. OF THE "EMPHASIZED OLD TESTAMENT" IN THE HANDWRITING OF THE TRANSLATOR.

in terms used by David of the sword of Goliath: 'There is none like it'!

"My press experiences may be utilised for the purpose of making a few suggestions to budding authors which, I think, may be of service. First, then, I would say, do not be above writing a clear hand. If you knew how the compositor's bless you when you do this, you would feel rewarded for the pains you take to give them, and yourself, this initial advantage. The time that is spent in a printing office in attempts to make out undecipherable words is enormous—with consequent loss of time and temper, and either increased expense to fall on someone or else unrequited labours inflicted on those who can ill bear the additional burden. Second, learn to punctuate your own compositions. If you will only master this fine art, and school yourself to think accurately throughout every sentence, you may as well think commas as write sense. Third, after you have otherwise completed your article, chapter, or book, read it over again very carefully—as nearly as possible with the eyes of a stranger unfamiliar with your subject. I may conclude these utilitarian remarks by recording as an interesting piece of information that a well known judge, who was also an author, after inspecting the progress of his own book in the composing-room, confessed that he had no idea how much trouble he was causing the printers. Methinks that judge has a large following!

"Returning to the affairs of the outer world, and recalling the circumstance that during my thirty-one and a half years' employment in correcting the press, it fell to my lot to read a considerable share of works in law and medicine, I may be allowed to record the strong impression thereby made on my own mind that men of Biblical and theological pursuits would be very much the better of a stiff course of reading in other studies than their own. It is useful to observe how doctors are compelled to judge of a patient's symptoms in their entirety, and are thereby saved from driving analysis to death; and it is a legitimate use of refinement of language when a judge carefully leaves himself an easy chance to change his mind by the delicately-balanced words, 'The present inclination of my opinion": a useful lesson, surely, for any theological circle in which even 'opinions' are forbidden to grow; and wherein are kept forcing-beds for the culture of dogmatists, who are

not allowed to *think*—only permitted to *know*. As if, indeed, 'opinions' were not knowledge in the making! Is it not 'greatly wise' rather to hold that 'Knowledge grows from more to more'?

The Revised Version, 1881-5.

The decade which followed the year 1880 was marked by a succession of events which claimed a good deal of my father's attention and influenced greatly his after life. He had followed with the keenest interest the work of the eminent scholars who for ten years had been engaged in the Jerusalem Chamber at Westminster on the work of Bible Revision. In many addresses and articles he forecasted what might be expected when the Revisers had finished their work, warning his fellow-students against expecting too much, but confidently anticipating some changes which he considered of great importance.

In June, 1881, the Revised New Testament was issued, and four years afterwards the Old Testament Company completed their work, and on May 5th, 1885, the complete Revised Bible was in the hands of the public.

As might be expected, the issue of the R.V. created a good deal of interest amongst the Bible-loving portion of the community, both in this country and in the United States. On the day of publication the whole of the New Testament was cabled to the States, and appeared on the following day as a supplement to a Chicago daily paper, and there being no international copyright to prevent it, many editions of the Revised Version were promptly produced in the United States. It is much to be regretted that when, in 1901, the American Revised Version was issued, the sale of the book (by the influence of our Universities) was declared contraband in this country, and technically remains so to this day. A friend in Philadelphia presented my father with a copy of the American R.V., handsomely bound in seal and lined with silk, and the recipient of the gift, after careful examination, concluded that in some important matters the American Revisers had surpassed our own Revised Version.

In my father's public addresses at this time he frequently referred to the Revised Version, calling attention on the one hand to what he regarded as improvements and felicities of renderings, and on the other hand gently upbraiding the

Revisers for their want of courage and failure to do what, in his opinion, "they ought to have done."

Amongst the weeklies of forty years ago *Public Opinion* occupied a prominent place. This journal appointed a Revision Editor, and devoted several pages every week for a considerable time to correspondence regarding the Revised Version. Such well-known scholars as Dr. Sanday, Bishop Moule, G. Washington Moon, and J. Agar Beet (to name only a representative group out of many more), contributed lengthy and learned articles to *Public Opinion*. To this plebiscite my father added a series of articles on "The Epistle to the Hebrews," as seen in the Revised Version. These articles were signed "Bryant," and this writer was described by the Revision Editor as "a distinguished Translator of the New Testament." In the Newspaper Room at the British Museum the writer of these notes has been able to examine this series of articles, and through the courtesy of the present Editor of *Public Opinion* he has been able to obtain typewritten copies of them. The following passage forms the conclusion to the articles mentioned:—

NOTE ON HEBREWS XI. 1, &c.

"*Now faith is the assurance of things hoped for, the proving of things not seen.*"

"So stands this famous verse in the text of the Revised Version. But the margin has alternate renderings, which would make the passage read, 'Now faith is the giving substance to things hoped for, the test of things not seen.' The American Revisers record their preference for the following version of the passage, 'Now faith is assurance of things hoped for, a conviction of things not seen.' This last is what for some years I had understood the passage to mean; and my prepossessions were wholly in its favour. It is a simple, clear, self-consistent rendering. But my high regard for our British Revisers has compelled me to pause over their work, though it does not look very satisfactory, and ask myself what can have been the influences acting upon their minds? My conclusion is that the former of their marginal variations has something valuable in it. The latter ('test') appears to me not so near the truth as 'proving,' and even this, though probably looking in the right direction, does not seem to be quite the word. Taking

into account certain verbal difficulties standing in the way of an English version that shall be at once literal and idiomatic, looking also steadily at the whole context, which is so ample as to afford no small assistance, I venture to record my wish that the English Revisers had given us, at least in the margin, the following rendering: 'Now faith giveth substance to things hoped for, certainty to things not seen.' That would have been a good, sound piece of English, in the first place; in the next it would have been quite as clear and self-consistent as the American suggestion; and, finally, it would probably have been in deeper accord with the whole chapter which it introduces. The foregoing criticisms will serve better than any profession I can make to show the measure of impartiality which I have been able to maintain in this examination. Suffice it, therefore, simply to add the following facts:—First, proceeding methodically through this Epistle for the purpose of taking note of changes for the better, I marked 142 *distinct improvements*, all of them worthy of recognition, and some of the greatest value. Going through a second time, in the very same fashion, for the purpose of observing faults, I found 37 *defects*; most of them leaving us as we were, with the old words untouched; several of them giving the desired rendering in the margin; some of them confessedly difficult places in which critics are not agreed; about three only of the whole number being really vexatious as cases of meddling without much mending, where yet the way was clear to great improvement."

The *Public Opinion* articles present a concrete example of the microscopic care my father was wont to give to the examination of critical points relating to words and phrases, and also serve to show his high appreciation of the Revised Version.

CHAPTER VIII.—Literary Work in the Eighties.

The "Churches of Christ" and the American Evangelists—The "Christian Commonwealth"—Spurgeon's Words of Welcome —J. B. R.'s writings in the "Commonwealth"—A short article entitled "Golden Chances."

No record of my father's life could be regarded as at all complete without at least a passing reference to a subject regarding which he differed from many brethren whom he held in the highest esteem.

From a very early period in the "Restoration Movement" until the present time the "Churches of Christ" in this country, and in the United States, have been agitated by what is known as the "Communion Question." For the information of any readers of these notes who may not be familiar with the subject, it may be briefly stated that amongst the "Churches of Christ" on both sides of the Atlantic there is full agreement as to the importance of making known Scripture teaching regarding Believer's Baptism by immersion "for the remission of sins." The "question" arises as to what should be the position of those who so teach with reference to such of the unimmersed as may desire to participate in communion at the Lord's Table.

Some sixty years ago the controversy between the leaders of the movement in this country and those in the United States was carried on chiefly by correspondence and magazine articles. The able editor of the *Ecclesiastical Observer* wrote many letters expressing the conviction that loyalty to New Testament teaching required that all unimmersed persons should be excluded from participation at the Lord's Table. On the other side, the position of the "Restoration Advocates" in the United States, as recently re-stated in the columns of the *Christian Standard*, was said to be that: "In the light of scriptural teaching they could find no warrant for setting themselves up as judges in respect to the worthiness or unworthiness of those who wished to commune at the Lord's Table. Hence they neither invited nor rejected any who came. They simply announced that the Table was spread, and left

the decision as to whether those present should participate or not with the individual consciences of the men and women who constituted the audience. To draw a line based upon the single question of baptism, by no means the only or the chief consideration in determining one's fitness to commune, appeared to them to be a violation of the whole spirit of the ordinance."

In the controversy of the earlier years my father does not appear to have taken any active part, but the coming of American evangelists to this country, and the beginning (in the early eighties) of what is known as the Anglo-American Movement, induced my father to give the subject his earnest and concentrated attention. The results of this study he embodied in a pamphlet on "The Communion Question," and ten years later (in 1890) he wrote a second very vigorous pamphlet, entitled "How our Freedom was Won," "a survey of the Epistle to the Galatians and an argument for to-day derived therefrom." These pamphlets are still available.

Probably nearly all Christians would agree in theory that it should be possible for earnest men and women holding pronounced views on controversial matters to "differ in fellowship" (to use Dr. Campbell Morgan's fine phrase), but it is to be feared that in practice, in many cases, the hard lesson is never learnt.

All that need further be said here is simply to record the fact that in later life my father became absorbed in other Bible studies, and the "question" referred to above ceased to be with him a very "live" subject.

The "Christian Commonwealth."

In October, 1881, the *Christian Commonwealth* was first issued. It was very ably edited, and for a good many years it commanded a wide circulation and created a good deal of interest in the Christian world. To the first number of the *Commonwealth* C. H. Spurgeon contributed a short article. Written in a style thoroughly characteristic of the great preacher, the following extracts from this article will be read with interest. Mr. Spurgeon said:—

> "A friend who saw the title of the paper remarked that it required no *common wealth* to carry on a paper at the first, and he might have added that it will require no

common wealth of talent and skill to conduct it with success. . . . The word 'Commonwealth' had a grand meaning in Cromwell's days, and never were the Commons of England more wealthy in the best of riches, than in the brave and gracious puritan times. . . .

"Ironsides are well enough in their way, but it is not by might of their arms, nor by power of their horses, that the Kingdom of Christ can be set up among men. . . . The fight was won by carnal weapons, and therefore it has to be fought over again in the Lord's own way, by the Sword of the Spirit and the force of conviction. . . . As in a sea-dyke every single rat is an enemy to every Dutchman, so every wrong in this Kingdom wounds us all more or less. It were well that all good men felt this and stirred themselves. To benefit the community we must seek the good of every individual man, woman, and child; and for a nation to do well, each individual must work righteousness.

"May this view of the *Commonwealth* lead everyone to seek the prosperity of all his fellows. In the hope that this paper may have its share in rousing all to duty, I wish it success.

"So far as it shall plead for God, proclaim His salvation, and press upon men the great precept of love, I desire for it growing influence.

"Reader, pardon these few words of fraternal goodwill.—
From yours heartily, C. H. Spurgeon."

For several years my father was a constant and regular contributor to the *Christian Commonwealth*, and his articles and essays, for the most part on Biblical themes written between the years 1883-9, would alone provide ample material for a separate volume. The titles of these articles indicate that some were inspired by matters of general interest, while others obviously grew out of his own personal experiences during the years mentioned. The writer's interest in the Revised Version is evident from articles bearing such titles as "First Findings in the Revised Bible," "Old Testament Revision," "How to Read the Revised Bible," etc. An article entitled "Exegesis and Genesis" contains such pungent sentences as the following:—

"There are indeed many things in Divine revelation which, by reason of their explicitness, or the convergence of

various lines of evidence regarding them, have in themselves a strong inherent force for commanding general assent; and this they should be ungrudgingly, very joyfully, allowed to do—every Bible reader being more delighted than every other, that herein his views are not peculiar, herein all, or nearly all, his brethren see eye to eye with himself. But it is simply absurd to pretend that everything, however interesting or even important it may be, stands forth to view with equal clearness, or can be grasped with a like certainty.

"Some interpreters of the Bible are frightfully positive and exacting, and their cherished conclusions from the book are, not only for themselves, but (in their own opinion) for others also, just as authoritative as if they found them explicitly stated in the book. Such dogmatists forget that although they may have an encouraging measure of commonsense and of the Spirit of God, yet they have no absolute monopoly of these priceless gifts."

In March, 1883, my dear mother died, after years of patient suffering; and it was during this period of domestic sorrow that my father wrote an article for the *Commonwealth* entitled

"Fixed Beliefs."

The writer says:—

"Without fixed beliefs there can be no stability of character, no concentration of action, no steadiness of thought, no well-educated experiments in business or in science, no solid advance in discovery, no stay and comfort in the face of disappointment and sorrow. A man without fixed beliefs is like a ship without a rudder; like a steam-engine without rails to run on. He either blunders continually, and has ever and anon to undo what he has done; or he is uncertain and unready when action, prompt and determined, is imperatively demanded. In nothing is firmness of conviction more needed than in matters related to the invisible world, to the conscience, to morals, to motives, to the hidden life, to the great hereafter. It is true there must be personal examination if there is to be any individuality of conviction; and there is some truth in the well-known observation, that he who has never doubted

has never believed. It is further true—and this is a matter of no mean importance—that every healthy mind must leave itself room to grow. In short, unless we suppose we can now have a race of religious infallibles, every honest man must be ready occasionally to re-examine his most sacred convictions.

"But all this allowed, it must yet be maintained that a continual process of unsettling is nothing less than disastrous. We cannot always be examining our guns or criticising our practice—we must go into action, must risk in mortal combat all that we have learned and gained. Temptation comes, and we must either yield or resist—must either say yes or no to the seducer. Sickness comes; when we cannot read—when we can scarcely think—certainly are unfit to break up new ground. Have we in the former case—that of temptation—no fixed principles for the guidance of our lives? Have we in the latter case—that of personal affliction—no settled conclusions to well up in thoughts of solace and stay? Or bereavement comes; the ties of years are snapped; our home is made desolate. What then are we to do without fixed beliefs? That is not the time to get them. Why, our very thoughts are in a whirl. The fountains of the great deep are broken up. We are agitated, feverish, worn out. We have been watching, ministering, hoping, fearing, and crying mightily unto God in our trouble, and He has not heard us as we wished. In mercy, in tenderest love, doubtless, He has not given us what we asked. We cannot read; calm, philosophic meditation is impossible; for our thoughts inevitably come round to the same vexed and heart-chafing centre. What now are we to do without fixed beliefs; beliefs old enough, and deep enough, and central enough to cry out above the storm, 'Peace, doubting heart, my God's I am; who made me man forbids my fear'? And these are ordeals which men in thousands all around are passing through; to which all are liable; into the like of which you, sir, may be plunged to-morrow! We say, then, what are your fixed beliefs? Have you any? If not, you are to be pitied.

"From this point of view there is one little stroke in the story of Bethany, when Lazarus was dead, which may be appreciated at its just value. It comes out in Martha's

words when she met the Lord. She had expressed to Jesus her regretful assurance that had He only been present at Bethany her brother Lazarus had not died; and Jesus had, thereupon, tendered to her the great assertion that He Himself was the Resurrection and the Life; asking her pointedly whether she believed it? What was she to say—what could she say? Did she so much as know what the Master meant? To go into an inquiry was impossible. There is a time for everything. Mark what she did. She fell back on a fixed belief. 'Yea, Lord, I (*pepisteuka*) have believed that Thou art the Christ, the Son of God, even He that cometh into the world.' She had, therefore, in happier moments, with calmer thought than was now possible, come to that great conclusion; and she could hold to that. So, as the greater contained the less, as it was not reasonable to doubt the word or the power, or the love of the Christ, the Son of God, she could even now say to the newly-put proposition, 'Yea, Lord.' It is a beautiful example of a fixed belief standing good stead in the hour of trial. And not only is it true that out of an old faith springs a new assurance, but it is equally true and equally suggested by the incident to which we have just referred, that out of a general conclusion a particular application may derive its support. Therefore, as fixed beliefs, to be of the fullest working value, must be acquired in early life, it follows that the young and the newly-converted should be taught the Gospel simply. Their minds should be directed to foundation truths, to first principles, to something which is at once central, fruitful, and commanding. It needs to be a very alphabet of faith, learned at the outset and used ever after. This something—which shall ultimately approve itself to be everything—is neither more nor less than a personal object—Martha's Friend and Lord, Jesus, the Son of God and Saviour of men. Fixed belief in Him is what every man needs."

One further excerpt from my father's writings during this period must suffice. The following article, which appeared in the *Christian Commonwealth* of January 10th, 1884, will illustrate the writer's style, and his desire to improve the occasion. The article is entitled

"Golden Chances,"

and the writer says:—

"Times and seasons, eras and epochs, spaces of time and points of time, intervals of gradual development, and crises of speedy accomplishment—of such is life made up, of such is history composed. 'Times' are always passing, without break; 'seasons' are here to-day, and gone to-morrow, and it is of their very nature to be broken and parted, with intervals between them. Year-time, life-time, know no break; but the season of harvest, for instance, comes only when the time is ripe and the ear is mellow. 'Time,' as such, is associated with working, plodding, waiting with patience, sowing for another day than the present, leaving the seed sown to take its chance, to receive the visible and invisible benedictions of the unwearied Creator; but 'seasons' are linked with special activities, with the ingathering of results, with golden opportunities, which must be promptly and resolutely seized when they come, or be lost for ever. The full moon will soon wane; the high tide will soon ebb; the harvest will not long wait—it must be reaped or it will soon rot. These reflections are naturally suggested by the transition from the old year to the new through which we have just passed; and they may be profitably connected with the beautiful distinction between 'times' (*chronoi*) and 'seasons' (*kairoi*), which has been skilfully traced by Archbishop Trench in his 'Synonyms of the New Testament,' as generally observed in the Christian Scriptures.

"It is singular indeed to notice how little account we can give of time in the abstract. Time in itself seems to be nothing. All we can say is that it is duration, measured and limited; as, indeed, all we can say of eternity is that it is duration measured and unlimited. What eternity is to the Infinite Mind we know not, but the finite mind can form no conception of it, save as, like time, measured, though it be into 'ages of ages' in unbounded succession. We suppose that for the creature there can be no such thing as an 'eternal now.' Certain it is that our minds revolt from every idea of an eternal stagnation. We shrink from imagining that all creation will ever come to a stand; that, after reaching a given point, the heavens will never more

move; that all the divine clockwork of the universe will ever absolutely and finally stop. It is indeed observable that the word 'eternity' occurs but once in all the English Bible (Isaiah lvii. 15), and if Delitsch be right in explaining that passage as meaning 'the eternally dwelling One, *i.e.*, He whose life lasts for ever and is always the same," it does not appear certain that the abstract word 'eternity' is required even once in all the Bible—so little does the Bible deal in abstractions; so widely, perhaps we may add without offence, is the modern ever-recurring contrast between 'Time' and 'Eternity' a departure from the wise simplicity of Biblical speech. Little, however, though it be that we know of time in the abstract, the practical value of time is set home upon us in an unmistakable and striking manner. Recurring to the approximate notion of time as measured duration, it would scarcely be an exaggeration to say that God has hung creation with clocks. There are chronometers within us and chronometers without us on all hands. Within us are the beating heart and the heaving bosom—both of them time-measurers that never cease till life ends. Day and night, summer and winter, in consciousness and in unconsciousness, their periodic and ever-advancing movements, heeded to dread dismay or utterly disregarded, on, on they go. Without us are the daily sun, the monthly moon, the yearly seasons, and the longer revolutions of the heavens. Life itself is measured: it has its spring of youth, its summer of ripened manhood; its autumn of advanced maturity; its winter of old age. Nations rise and fall; rocks decay; shores advance and recede; islands sink and rise. All these time-markers are independent of the hand of man. The lesson is obvious; time flies, time never stays, time never returns. On all hands we are reminded of this. And time— even though we know not what in itself it is—time is essential to all creature life. Thought is quick; but we must have time to think, time to repent, time to remember; as also we must have time to praise and time to serve. We can do nothing and be nothing, but time goes into the essence of the being and of the doing. Time for thought and work and joy—what a boon! The needless loss or the misuse of time—what a sin! Used or abused, all the same it is going: the last hour will strike, though we know not when—it is ever drawing nearer.

"Time cannot, strictly speaking, be redeemed: it is impossible to buy it back; once gone, it is gone for ever. Time may be improved as it passes, nothing more: its spaces cultivated; its golden moments seized. 'Redeeming the time' should not have been perpetuated in the Revised Version of Ephesians. 'Buying up the opportunity' (margin, Revised Version) is very much better; though, if we might be so fastidious, we should prefer the yet more literal 'buying out the opportunity.' We may not 'buy up' our neighbour's opportunity in the spirit of envy; we can scarcely 'buy and store up' opportunities for ourselves, though it be unselfishly, so as to bespeak opportunities before they arrive. No; the future opportunity may never come. The present 'nick of time,' just as and when it can be discovered in the open market of life—that is ours to buy and claim. It should be detected by the quick eye that discerns between things seasonable and unseasonable. The price should be in our hand—the longing to do good, the courage, the wakeful outlook, the memory of what experience has taught us, the forethought of how best to use our gifts—and then the right thing be done at the right time, the word in season be spoken. With reflections such as these would we urge our readers to see to it that they promptly enter the glorious service of our Redeeming Lord, and, in that service, buy out all the best possible opportunities for doing work for Him, knowing that 'in due season we shall reap if we faint not.'"

CHAPTER IX.—The "Rainbow"—"A Circle of Friends." 1885-1902. Age 57-74.

Experiences as Editor of the "Rainbow," 1885-7— Intercourse with Dr. Leask, Edward White and others—Revised Conclusions regarding Creeds, Christian Union, etc.

A section in "Reminiscences" is entitled "A Circle of Friends." Who these friends were thus singled out for special mention the reader will gather from what follows. My father says:—

"Troubles hard to be borne have undoubtedly contributed to extend my sympathies and widen my outlook. Not less has the spontaneous fellowship which pure Biblical studies are strong to originate drawn out my regard to men whom I had never seen and whose approving words I had never hoped to deserve. In the retrospect, it seems as though a gracious Providence had permitted sore trials and had lavished unlooked for blessings on purpose to prevent in me an undesirable tendency to religious isolation. Certain it is that in moments of devout exaltation I have almost seen by my side, as if engaged in simultaneous acts of adoration, men between whom and myself there appeared to lie, as a broad barrier of separation, a whole continent of divergence and disparity.

"As far back as in 1868 I was deeply touched by a spontaneous epistle from Dr. James Morison, of Glasgow, saluting me simply because he inferred from my specimen 'Matthew' that I was one who loved his Saviour: this where only criticism was expected.

"About the same time Mr. William Maude, of Birkenhead, a prominent contributor to *The Rainbow*, made my acquaintance in Liverpool on occasion of a lecture of mine on 'Bible Translation.' He had given my specimen 'Matthew' a favourable notice in the above-named periodical. These beginnings led to a permanent friendship, which took the form of correspondence, co-operation in magazine work, and delightful walks and talks among the quiet haunts of the great

metropolis—to which meantime both he and I had removed. Mr. Maude did not so much bring me to decision on the great question of Conditional Immortality as lead me to avow the conviction which had already quietly formed itself in my own mind. I remember replying to some interrogation which he proposed to me in the early days of our correspondence: that I believed man by creation was gifted with contingent, dependent immortality. He readily grasped what I intended by the words 'contingent' and 'dependent,' and was satisfied. That view remains with me, undisturbed to this day. Sometimes, indeed, I vary the expression of it by saying: Man was created, not 'in,' but 'for,' immortality; and by calling attention to the fact, written as with a sunbeam in the third of 'Genesis': that God was in no haste to immortalise man! Mr. Maude was an accomplished scholar, a deep thinker on Bible themes and on contiguous topics in science and metaphysics. He has long disappeared behind the veil.

"This notice of Mr. Maude reminds me of one who was, I think, the means of bringing us together, namely, the beloved editor of *The Rainbow*—Dr. William Leask—the memory of whom is to me very precious. It was a rare treat to hear him preach in Maberley Chapel, Dalston. His concise, poetic sentences, crisp and clear, were thrown off at a quiet white heat which made it delightful to listen to them. It was fitting that, at his burial, the Rev. Edward White should discourse on 'The Rainbow round about the Throne,' not failing to utter words of loving appreciation of the departed. It fell to my lot to render Mr. Elliot Stock editorial assistance to keep *The Rainbow* in existence after Dr. Leask's death; but when I look back on the situation which had been created by the divergent and diverging views of a constituency which had been held together very much by the personal magnetism of the late editor, I am not surprised that *this Rainbow* was destined to fade out of our skies.

"But how am I to speak of the redoubtable Edward White? I rather think I came to know the man and his preaching before making acquaintance with his great book, 'Life in Christ.' I heard him preach and lecture on several occasions. I remember listening to him one Lord's Day morning on 'The Great Crowd of Witnesses,' when he seemed to carry me straight to heaven's gate. His lectures to the artizans of the

north-west of London were a striking feature in the later years of his ministry. That I should agree with the main burden of his life-long contention concerning Immortality was a foregone conclusion, owing to the trend of my previously formed convictions as indicated in my notice of William Maude.

"In many ways Mr. White's views on this great subject gave me special satisfaction. Nevertheless there was a turn in his handling of it which stirred in me some measure of dissent. The relief which he found in his views of the intermediate state from the terrible hardness of his conclusions as to such as are unsaved in this life, did not, and does not, satisfy me. I am not sure that he definitely dismissed all thought of probation beyond death, but it would have been a joy to me if he had more frankly and fully enunciated it as at least an opinion to be favourably entertained: that, in the very nature of things, as resting on the character of God and the comprehensiveness of the work of Christ, we may provisionally conclude that for every soul of man there must needs be predicated an evangelical preparation for final judgment; and, accordingly, that Christ, not time, is the arbiter of human destiny. But with whatever abatement, my chief feeling towards Edward White is one of admiration and gratitude. We greatly need to-day, as it appears to me, another commanding voice like his, taking up his main contention where he left it, and carrying it forward to yet larger issues.

"Returning to the man, as I was privileged to visit him in his retirement, I recall with satisfaction the favour with which he welcomed the suggestion that the Hilkiah who found in the Temple the lost scroll of the law was no other than the father of the prophet Jeremiah. I can still see him standing in his study, with a Bible dictionary in his hand, waiving aside, as inconclusive, reason after reason to the contrary which he found alleged in the book before him. Edward White was, I believe, a prodigious reader, possessing an extraordinary memory. It is recorded of him that at a meeting of ministers he humorously boasted that he was reading the whole of the ninth edition of the 'Encyclopædia Britannica' as it appeared, and was ready for anyone as far as the letter 'H.' Thanks be to God for His gift to us of so great and good a man as Edward White."

NOTE.—A memorial volume, entitled "Edward White: His Life and Work," was written by Mr. F. A. Freer, and published by Elliot Stock in 1902. The author of this book has done his work admirably, and has supplied a comprehensive record of the life and work of a man of extraordinary versatility and rare ability. In the appendix to the book there are some "Gleanings" from Edward White's "latest notebooks," and these bright, pithy paragraphs are well worth the attention of present-day editors. Unfortunately, Mr. Freer's book is now out of print.

The Translator of the "Emphasised Bible" and author of "Studies in the Psalms" was wont to say to his inner circle of friends that students of his books "would find what they looked for," the fact being that while his views on the future are nowhere obtruded, his permanent joy and satisfaction in the conclusions arrived at after many years of patient thought and study on these subjects could not but occasionally find expression in his writings, if only in a passing sentence. This is particularly the case in the "Psalms Studies," and the exposition of such Psalms, amongst others, as Psalms viii., xxxvii., xlix., and lxxiii., may be cited in verification of this statement.

The Rainbow.—Mention has been made of this now long-defunct magazine, and it should be explained that the *Rainbow* was a monthly magazine of "Christian Literature, with special reference to the Revealed Future of the Church and the World." It was commenced in 1864, and edited for twenty-one years by Dr. William Leask. On the decease of this eminent man Mr. Rotherham was asked by the publishers to give editorial assistance in the carrying on of the magazine, and this he did for three years (1885-7). At the end of this time, for various reasons, this *Rainbow*, as he says, "faded out of the sky."

The contributors to the *Rainbow* were for the most part men of mature age and advanced students of prophecy and other Biblical subjects, generally considered difficult and abstruse. The majority of these contributors have long since "disappeared behind the veil."

This section may be fittingly concluded by the insertion of a copy of a letter from Edward White acknowledging the receipt

of a copy of the third edition of the "Emphasised New Testament:—

"The late Rev. Edward White (ex-Chairman of the Congregational Union, author of 'Life in Christ,' 'The Mystery of Growth,' etc., etc.) said:—

"Dear Mr. Rotherham,—I thank you very much for your kind remembrance of me in sending your Emphasised New Testament. Of course, I will not venture to offer any criticism suddenly on a work of such immense labour. But this I can say, that always to read a page of it will give a freshness to familiar passages of the New Testament which is itself a great blessing. Indeed, I find in my old age (now nearly 80) that there is no surer sign of the origin of the sacred Scriptures in the world than this wonderful freshness of their pages after a lifetime of consecutive study. Homer and Herodotus wear out—nearly all books that are familiar wear out; but further and growing acquaintance with these Holy Scriptures ever increases their freshness. The dew of this Mt. Hermon on which the Lord has commanded His blessing is always shining, as in an eternal morning. And it does me good to look upon your pages, which shine with the light of a soul on which God has shone.—Ever sincerely yours, EDWARD WHITE."

A section in "Reminiscences" is entitled

REVISED CONCLUSIONS,

and the writer says:—

"At length the question arises—How far am I satisfied still to remain in a position taken up more than fifty years ago? There, on the one hand, is the fact that, from 1850 to 1854, I made three changes in my ecclesiastical position—namely, from the Wesleyan Methodist body to the Wesleyan Association, from that to the Baptists, and from the Baptists to the Disciples; and here, on the other hand, is the fact that I appear to have remained stationary ever since—for more than half a century.

"One of two things would seem of necessity to follow. Either in 1854 my mental growth was suddenly arrested or else I have since found space for mental development. It is the simple truth to say that *that* was the exultant feeling with

which I took up my new position in 1854: 'Now I have found room to grow!'—a most natural feeling, surely, considering that I had no human creed to sign, no promises to make save of absolute, life-long loyalty to Christ. Does it not, on the face of it, look very much as though my new-born exultation had been vindicated?

"But if so, something else follows. It follows that either the pioneers of the movement to which, in 1854, I attached myself had already reached conclusions on all sorts of Biblical subjects sufficiently comprehensive, clear, and convincing to content me for half a century; or else I *must* have subsequently revised the conclusions provisionally accepted fifty years ago, and perhaps modified some of them.

"The former solution may be at once dismissed, as both untrue in fact and incredible in conception. As a fact, I *have* revised and re-revised those 'provisional conclusions,' and modified some of them. And then, as to the conception, I submit that it is inconceivable that our pioneers (as for convenience they may for the moment be termed) should have thought out all Bible questions with such thoroughness and accuracy as to come out right in everything, or even in everything of importance, leaving nothing material to be modified by those coming after them.

"It was, for many reasons, impossible for them to do this. They themselves began their reforming careers when comparatively young. Like us, they had to begin their controversial life with provisional conclusions accepted from others, some of them, though seeming to be right, yet imperfectly tested. Besides, many questions had not then been mooted which have since attracted anxious consideration. Not only so, but the discoveries, investigations, and conclusions which now range themselves under the head of 'textual criticism' had scarcely been started then; and the Reformers of 1808 and onward accepted, and occasionally argued, from texts which we now know to be spurious. How was it possible for them to anticipate labours not at that time begun? How, then, could they think out *for us* problems which had not in those days been raised?

"Probably no three men ever more profoundly moved my theological life than Walter Scott, Alexander Campbell, and

Robert Richardson—all of America. Some men since have furnished me with as much food for thought; but for freshness of theological outlook and strength of Biblical impulse to think for myself on all subjects, the palm must be given to the trio above named. The frankness of this admission, however, sets me free to say that we can afford to smile at John Smith's enthusiasm as he went about the States brandishing the new renderings he found in Alexander Campbell's New Testament, based on Griesbach's readings and on the translations of George Campbell, Philip Doddridge, and James Macknight—works which, in their day, did excellent service, but to follow which nowadays, except very cautiously, would expose one to ridicule. Then again: no pioneer can excel at all points. Alexander Campbell's great merit was that he looked at the New Testament with fresh, clear eyes, and helped us to take off our theological spectacles. But I think he too readily accepted current methods of Old Testament interpretation, and signally failed to apply those principles of unstrained exposition to the prophecies which, in general, he so successfully brought to bear upon the writings of the Apostles and Evangelists."

Reference has been made in a previous chapter (page 37) to my father's visit to Manchester in 1905, and regarding this experience he says:—

"As I was conscious that I had meanwhile modified some of my views of Apostolic Christianity, though still able to meet and work on the same broad basis as of old, it appeared to me an altogether becoming thing that I should embrace one public occasion for allowing it to be seen how far and in what direction I had modified. The following is an outline of what was then said: the heads are identical with those then advanced, but the filling in is slightly brought up to date.

I.—Christianity: A Mighty Faith Rather than a Logical System.

"I had in the intervening years heard much of the 'Christian System.' This led me to reflect on what more and more appeared to be the truth—that the Faith of the New Testament is not delivered as a logical system. And that manifestly is the case, as will increasingly appear when the evidence is sought after. Far be it from me to suggest a doubt of the perfection of orderly wisdom with which the entire plan

of Creation and Redemption is ever-present to the Divine mind. But it is surprising, to those who have not yet gone thoroughly into the subject, how little of logical method is discoverable in the way in which any great theme of Revelation is taught in the Bible. Take the subject of the Atonement for human sin effected by the death of Christ—where, in all the Bible, is there given a complete and connected view of the whole subject? Nowhere. Or, turn to the very different subject of Church government, and come down under that head to the ministries authorised in Christian assemblies; and, still further, to the necessary qualification of Elders—everyone knows that several apostolic deliverances have to be carefully pieced together in order to obtain a complete view of the instruction given, and even then one keen-eyed searcher will get an unexpected side-light helping to the solution of a knotty point where other students find none. I well remember a spirited controversy between two able and honoured brethren as to whether a Christian Bishop must be a married man—one taking the affirmative, the other professing his willingness to be content with the spirit of the apostolic injunctions on this head, so that a man whose governing capacity was proved otherwise than in his own family circle might—other things being equal—be regarded as eligible.

"Or, once more, take the subject of the Future—surely every Bible reader must know that we have to be content with glimpses given here and there in the Holy Scriptures. From all of which the lesson is, that as there is no revealed 'Christian System' logically developed and arranged, so surely must any systematised exhibit, as such, be a human production. Let me not for a moment be misunderstood. Instead of saying, Therefore, we must needs resort to human creeds and systems of a later age,' I would say, 'Therefore, let us be content with the Divine simplicities of the primitive age, and refrain from being so very exacting in the direction of confessional precision or ritual uniformity."

II.—The Christian Creed: A Confession Rather than a Definition.

"It would scarcely be possible to find more that is vital to Christianity expressed in a few words than in the confession of Peter at Cæsarea Philippi (Matthew xvi.). It is, of course, true to say that in this confession—the admitted parent of all

confessions of the Christian faith—truth and fact are expressed with sufficient clearness for practical purposes. But it is equally undeniable that there is in it no exact and exhaustive definition of either the Messiahship or Divine Sonship of Jesus. If, then, we wish to get back to primitive simplicity, let us realise what it is. It is here; and not in the Nicene or Athanasian creed."

III.—The Christian Covenant: Written on Human Hearts Before it was Written on Paper (II. Cor. iii.).

"The first Epistles that were written were 'living epistles,' just as the personal Christ was before any Gospel written about Him. In Christianity men are before books. The marks made by means of the Holy Spirit are more indelible than any, even the most Divine, marks made with ink.

"What then? Why, everything must be judged accordingly. Let us learn, upon emergency, to make straight for the essence of things, so far as we know it. Christ in human hearts is the greatest fact in history since the personal manifestation of the Son of God."

IV.—The Christian Church: An Organism Rather than an Organisation.

"This is best seen in Church inception and in Church consummation. Two or three coming together into the name of Christ form the Church in its inception; but to speak of the organisation of two or three would be incongruous. Again, the consummation of the Church will be realised only when the whole body of Christ-indwelt souls is uplifted by resurrection and transformation into heavenly position as the Bride of the Messiah.

"These glimpses of the Church as an organisation are implemented by the ideal conception of the Church given us by the Apostle Paul (Ephesians iv.), where he not only affirms that Christ is the Head of the Church, but expressly teaches that it is by growth out of the Head and life-force mutually shared by the members of the Body that it realises its own upbuilding in love. Intermediately, some amount of organisation may legitimately and helpfully come in; for to say, for example, that, after Titus had set a Church 'in order,' it was in no sense organised, would be a prejudiced representation. Still, the Church local existed before it was organised; and for anything that appears to be contrary, the Church glorified may find the

instinct of its Divine organisation capable of dispensing with officialism of every kind. These observations are designed mainly to emphasise my conviction that, over well-nigh the entire area of Christendom, the propensity to organise has become abnormal and mischievous. According to its Divine Ideal, the Church is instinct with the highest conceivable corporate life. In proportion as that ideal is reached, organisation is needless. The moral is: Do not drive organisation so hard; and do not set up artificial standards of judgment as to the possibilities of being still owned by Christ, notwithstanding organic failure."

V.—Christian Unity Before Christian Union (John xvii.).

"What our Lord prayed for was Unity, manifesting itself in Union; but Unity first—yea, Invisible Unity first. 'As Thou, Father, art in Me; and I in Thee,' was unity in its deepest spring; but it was for a time, to unpurged eyes, invisible. Who, save those whose eyes had been opened, could see that Jesus and the Father were one? as, indeed, only such eyes can see it even now. That the invisible unity has to become visible is true—true of Christ, true of His people, 'that the world may believe,' 'that the world may know.' The revelation will come. But, meantime, what of the reality? Is that non-existent? Let me beg of those who have never considered the matter in this light to ponder what answer they ought to return to the searching question: Has this pathetic prayer of Jesus been left wholly unanswered for nineteen hundred years? Surely this is a question which might give us pause before we quite wear out our platitudes concerning Christian Union.

"Personally, I believe the liberation of thought indicated above would, if accepted, be of unspeakable benefit all round. May our Father's richest blessing be on all hearts that are permitting His love to draw them more and more closely together! But let us understand what it is for which we are praying and working. If it is mainly for outward uniformity, the question that the teaching of history enforces is whether that would not be a greater curse than a blessing.

"I am glad to perceive that some of my immediate brethren are hesitating before they accept outward union in place of inward unity. If they would only let the Second Advent flash its light upon their theological path, methinks they would have a decisive note to utter."

Chapter X.—The Emphasised Bible—The Work of the Textual Critics and the Translator.

The Old Testament Translation—Dr. Ginsburg and his work—Westcott and Hort's Text of the New Testament—Issue of the Third Edition of the Emphasised New Testament—Bible Readings in Glasgow.

My father's work on the New Testament had naturally led to frequent incursions into the domain of the Old Testament, and at length the strong desire was originated to extend his translating labour to the Hebrew Scriptures. The Translator says:—

> "It was in the seventies, between the publication of the first and second editions of my New Testament, that I began to form and write out a rendering of the Old Testament. But when I had advanced some way into the Book of Deuteronomy, my eyes became seriously inflamed; and, in view of the imperative claims of other eye-work upon me, it was deemed prudent to lay aside my MSS., and, at least for a good while, relinquish the intention to construct an Emphasised Old Testament. On the shelf those MSS. remained for twelve or fourteen years, until, during the winter of 1889-1890, appeared in 'Good Words' Mr. Gladstone's articles, which were subsequently published under the title of 'The Impregnable Rock of Holy Scripture.' For the mere purpose of rightly appreciating those articles, the MSS. were taken down for comparison, with the result that the conviction was borne in upon me that here was something promising enough to be worthy to be re-cast and continued. Accordingly, the eye-trouble having meanwhile happily disappeared, a re-commencement was made in May, 1890, by the re-writing of the Book of Genesis. The work slowly but steadily progressed, and in five years and a half the whole Old Testament was written out in forty-five small and convenient MS. volumes, which thenceforth stood side by side on my table. At this stage a diversion was made by the writing out afresh of the New Testament in fifteen similar small volumes; so that, for awhile, the entire Bible was before me in MS. in sixty

volumes, with every opening duly headed so that reference could be made to any book, chapter, and verse with the greatest facility, thereby making it easy to add finishing touches up to the last available moment.

"Just when the MS. of the Old Testament was nearing completion, came out Dr. Ginsburg's new recension of the Hebrew Text; and soon after was published that scholar's magnificent and priceless 'Introduction' to his Hebrew Bible. Here, then, was a critical apparatus of hitherto undreamed of availability—a more correct text—condensed various readings, drawn from rare and scattered sources, merely waiting to be disinterred from the minute, unpointed Hebrew quietly packed away at the foot of Ginsburg's Text —most welcome information (in his 'Introduction') on obscure points of ancient editing and mediæval transmission and modern printing, not within reach of the ordinary rank and file of Hebrew students. It was soon perceived how greatly my Old Testament MS. would gain in value by the execution of two leading processes: (1) A careful revision of the MS. by a comparison throughout with Ginsburg's Text; and (2) the translation of such footnotes as promised some gain, however small, to English readers."

The "Ginsburg" revision indicated above cost the Translator another four years' patient toil, but the result has abundantly justified the effort.

At a very early stage of the proof-reading Mr. Rotherham decided to compare his pages, not only with the written copy, from which they had been set up, but also once more with the original, and accordingly every word was thus finally compared with Ginsburg's newly-edited Printed Hebrew Text, in order to secure the utmost attainable accuracy.

The passing of the Old Testament through the press occupied nearly twelve months, and thus completed upwards of ten years' labour bestowed on this important portion of "The Emphasised Bible."

Dr. Ginsburg and his Work.

The Translator of the "Emphasised Bible" says:—

"It is a relief to think that no translator can be required first to construct his Hebrew and Greek texts before turning them into English. Life would not be long

enough for one man, or one set of men, to explore the whole of the immense field; besides, the task is more likely to be efficiently done if its widely different departments are undertaken by departmental experts."

The textual critic prepares the way for the translator, and the question for the translator is reduced to this: What Hebrew Bible and what Greek New Testament shall he employ for making his version? In a word, What texts shall he translate? Amongst modern scholars who have laboured on the sacred text, the late Dr. Ginsburg occupies a prominent place.

Christian David Ginsburg was born at Warsaw on Christmas Day, 1831. He was educated in the Rabbinic College in the city of his birth, and when fifteen years old he adopted the Christian faith. As in the case of another man of whom we have heard, no less a man than the Apostle to the Gentiles, the whole after life of Ginsburg was affected by his training in the School of the Rabbis. Here began the work of a long life in the study of the Hebrew Bible, and matters relating thereto.

The greater part of Dr. Ginsburg's waking hours were spent in the British Museum. In a room at the end of the King's Library he plodded on with his work, writing no letters, and not easily diverted from his task. On one occasion the present writer was granted an interview, and examined, under the guidance of the great scholar, some specimens of the Massorah. "Have I shown you my Jonah?" said the doctor, and a reply in the negative resulted in the production of a large sheet containing a grotesque figure of Jonah and the great fish, the whole being constructed out of minute Hebrew letters containing Massorah directions, the work of some unknown scribe obviously not lacking in the saving grace of humour.

In all such work the order must always be, first, the excavator, then the builder. First the textual critic, then the translator, and then the expositor. With infinite patience and skill Dr. Ginsburg worked at the quarry, hewing out material for other men to use. Much of Dr. Ginsburg's work was of necessity left embedded in Hebrew in the massive volumes he produced. It remained for the translator of the "Emphasised Bible" to make available the findings of the great Hebraist and to open up the way to further knowledge of divine things

CHRISTIAN D. GINSBURG, LL.D.

Compiler of the "Massoretico-Critical" Edition of the Hebrew Bible, etc.

From a Photo kindly supplied by Mrs. GINSBURG.

to the humblest Bible student. In such manner does the work of scholarly experts fit together, and it is thus that relays of toilers carry forward the work. The letter of the Bible is the shrine of its spirit and the organism by which it comes into contact with the reader's mind. Hence the most spiritual of Bible students may well feel grateful to all who have toiled at the wearying task of preserving, and—where necessary and possible—restoring, the true letter of the Sacred Text in its original tongues.

My father's intercourse with Dr. Ginsburg was carried on chiefly through the medium of Dr. Bullinger—himself an able scholar. Mrs. Ginsburg acted as private secretary to her husband. The following extracts from letters to my father will serve to show the good feeling which existed amongst this earnest group of workers:—

"Dr. Ginsburg has shown me your kind letter, which I was very pleased to read. Your kind words greatly encourage us."

"Thanks for your kind letter. I read it to Dr. Ginsburg, and we are both in true accord with all you tell us of your work and of what is in your heart. We wish you God-speed."

"Dr. Ginsburg is greatly encouraged by your kind remarks, and I have ordered a cancel leaf to be printed for the remaining copies."

"Dr. Ginsburg also wishes to unite in these thanks, and to say that if he can be of any service in resolving any question, he will be happy to do so."

A letter from Mrs. Ginsburg says:—

"Thanks for pointing out this misprint. I hope you will communicate to me any others that you may detect. It is only through the kind assistance of scholars that such a work can be perfected."

Westcott and Hort.

Scarcely less remarkable than the work of Dr. Ginsburg on the Text of the Old Testament was the prolonged labour of Drs. Westcott and Hort on the Greek Text of the New Testament. From the very interesting "Life and Letters of Bishop Westcott," by his son, the following extract is made:—

"In 1881 the Greek Testament, which had been so long expected, at last appeared, and was widely welcomed as an epoch-making book, and probably the most important contribution to Biblical learning in our generation."

The Times said:—

"To the world at large Westcott's tenure of the Regius Professorship will always be associated with the so-called 'Cambridge Text' of the New Testament, little as his professorship really had to do with it. Probably in the whole history of the New Testament since the time of Origen there has been nothing more remarkable than the quiet persistence with which these two Fellows of Trinity—Westcott, aged 28, and Hort, some three years younger—started in the Spring of 1853 to systematise New Testament criticism. They found themselves aware of the unsatisfactoriness of the *textus receptus*, and conscious that neither Lachmann nor Tischendorf gave 'such an approximation to the apostolic words as they could accept with reasonable satisfaction.' So they 'agreed to commence at once the formation of a manual text for (their) own use, hoping at the same time that it might be of service to others.' It says something at once for their determination and their care that the two famous volumes were not published till 1881, twenty-eight years from their inception. True, the lion's share of the accomplishment was due to Hort, who wrote the masterly statement of their principles of criticism in the second volume; but the importance of Westcott's co-operation appears from the declaration of the two authors that their 'combination of completely independent operations' enabled them 'to place far more confidence in the results than either could have presumed to cherish had they rested on his own sole responsibility.' To Westcott also must be given the merit of having, by his earnest cheerfulness, kept up the courage of his shy and nervous colleague."

The outstanding features in the life of the late Bishop of Durham (Dr. Westcott) are well known, and the splendid service he was able to render in settling troubles between the miners and their employers will not soon be forgotten.

Regarding Dr. Hort, however, less is known, and a slight digression may be permitted in order to include some tributes

DR. WESTCOTT

Sometime Bishop of Durham.

The latest edition of the Emphasised New Testament was translated from the text of Westcott and Hort.

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to this eminent scholar which appear in the "Life and Letters of Fenton J. A. Hort," written by his son.

At a gathering of distinguished scholars, held soon after the passing of Dr. Hort, his friend and colleague, Dr. Moulton, said:—"I was first brought into connection with Dr. Hort when the company was formed for the revision of the New Testament. During the ten or twelve years which that work occupied his was one of the most prominent and characteristic figures in all meetings of the company. I seem to see him now, sitting or standing up to speak at one corner of the long table in the Jerusalem Chamber, referring from time to time to the many books which he had brought with him and consulted with so much advantage to the rest of us. I remember well the readiness with which he spoke upon the most varied subjects; the subtle insight which he showed as he entered into every new question raised; the recognition which he received from the first as one of the greatest authorities upon Textual Criticism. In questions which call for special knowledge (on points of natural history, for example), he spoke as a master; and, indeed, there was hardly any subject in regard to which he did not seem ready to give effective help.

"Loyal to the maxim which he loved so well, Dr. Hort habitually 'preferred things true to things accustomed.' He was always ready to give up a cherished opinion at the bidding of decisive evidence. In forming his conclusions, as we all know, he sought for the whole body of available evidence, and considered the whole subject from every point of view. He united in a wonderful degree that microscopic examination which reveals intimate structure with the distant and larger view, which presents a subject in all its various relations."

Dr. Kirkpatrick, in the course of his address, said:—"Yet, indeed, the best memorial of Dr. Hort will be that monumental work in which his name is so happily coupled with that of his friend and fellow-worker. That work is characteristic of the man, both in its undertaking and in its execution. I remember his speaking to me once almost sadly (yet surely without real regret) of the large portion of his life which had been spent on textual questions. It was not for its own sake that textual criticism interested him, but for the sake of the greater problems which lay beyond it. He felt that if the interpreta-

tion of the New Testament was to be based upon a secure foundation, a science of textual criticism must be established which would remove, as far as possible, every doubtful element in the determination of the actual words which were to be interpreted, and he set himself to the task with that thoroughness which was so characteristic of him."

Issue of the Third Edition of the Emphasised New Testament.

At length nearly twenty years had elapsed since the issue of the second edition of the "Emphasised New Testament," and the work was out of print. These years had left their legacy to the translator in the shape of accumulated results of study. There were reasons which led him to conclude that the text of Westcott and Hort, now available, was to be preferred to that of Tregelles (which had been used for previous editions), mainly because the later scholars had the famous Sinai MS. before them from the outset, an advantage which Dr. Tregelles did not possess.

To make sure of incorporating this and other results, my father did not shrink from the labour involved in re-writing the whole of the New Testament; and the opportunity was taken to introduce a new method of indicating emphasis, and a style of presenting the text to the eye at once striking and suggestive. When all these improvements were fully worked out, the result justified the statement that the third edition of the Emphasised New Testament, issued in 1897, was practically a new work, and a very real advance on the earlier editions.

The special features of the third edition may be thus summarised:—

(1) It is an extremely literal translation; the drift, point, and emphasis of the original—the very feeling of the Greek—being clearly discernible in English. Familiar passages thus appear in fresh and often picturesque form.

(2) The text is displayed on the page in a manner that shows at a glance narrative and speech.

(3) Section headings assist the eye, and the accompanying indications of parallel passages in the other Gospels invite comparison therewith.

(4) The brief footnotes throw further light on the text.

(5) Quotations from the Old Testament are printed in italics.

(6) A valuable Introductory Note on the Interpretation of the Bible precedes the first Gospel.

Dr. Westcott (late Bishop of Durham), in acknowledging the receipt of the third edition of the Emphasised New Testament, said:—"As far as I can judge, your arrangement and close rendering of the text are likely to help English readers to see the fuller meaning and correspondences of words which often lose their force from our familiarity with them. . . . Wishing abundant blessing on your labours, believe me to be, yours most faithfully, B. F. Dunelm."

Visit to Glasgow.

In the autumn of 1902 my father visited Glasgow. The printing of the Emphasised Old Testament had just been completed. A postcard to the present writer says:—

> "I am enjoying more than I can say the study of the complete book. It is splendid! Whole book for me! I am preparing my copy for use in Glasgow."

An extract from a letter received from my father at this time indicates the variety of his Glasgow engagements. He says:—

179 Nithsdale Road,
Glasgow, 19/9/02.

My dear Son Joseph,—You will have concluded rightly if you have thought I was not much in mind to write letters. We have well enjoyed ourselves thus far. On Sunday we had two good meetings at Wellington Street. Brethren uncommonly hearty. Monday wet; just got down to John Brown's and had a nice long chat with him. Tuesday, a fine Bible reading meeting at Bro. Paterson's, and refreshments round a long table afterwards. Subject, "The Church and the Kingdom," etc.; some lively and profitable conversation. Wednesday evening at Wellington Street; subject, "Holy Spirit in the Old Testament"; 80 to 100 present; fine hearing. Yesterday, rail to Gourock, thence by steamer to Rothsay; over the island by carriage, and so back. In evening, about 25 brethren and sisters at Bro. Webster's to Bible reading; most delightful and inspiring. To-day, resting this evening at Mrs. P. Crockatt's. Son of Charles Abercrombie came to tea on Sunday.

A postcard, written a few days later from Rahane Cottage, Gareloch, says:—

"Down the Clyde, and up the loch this forenoon, until to-morrow forenoon. Saturday evening last a District Conference in Shawlands Hall. Good paper read, and lively discussion. I said a few words, Bro. Halliday a few more. Sunday at Coplaw Street new chapel forenoon; say, 200 present. Many thanks for my address; some thought my one hour's discourse lasted only half an hour! Tuesday evening, about 60 came through rain to Coplaw Hall. Wednesday evening, about 100 present at Great Wellington Street; three from Grangemouth, including Bro. Clarke. To-morrow evening, to be at Bro. T. Wishart's to tea and Bible reading. Had more than half a day with Bro. Halliday. He is to be presented with the Emphasised Bible on the 12th prox. Sunday next at Shawlands, morning and evening. Return on Monday."

It will be concluded from the foregoing that my father greatly enjoyed his visit to Glasgow, and there is abundant assurance from those who were present at these gatherings that the pleasure was mutual.

CHAPTER XI.—Activities of the Closing Years 1902-1910. Age 74-82.

Intercourse and Correspondence with Dr. Campbell Morgan—Visit to Wigan—Preparation of "Studies in the Psalms"—Correspondence with Dr. Thirtle—Unpublished Writings and last printed work—Last Days.

The intercourse and correspondence with Dr. Campbell Morgan gave added zest and brightness to the concluding years of my father's life. Dr. Morgan found in the Translator of the Emphasised Bible a fellow-student after his own heart, and the Bible School lectures provided my father with a constant source of enjoyment and stimulus in his work. Whatever portion of the Scriptures happened to be under review at the Bible School claimed his attention and led to fresh discoveries.

The following copy of a postcard received by the present writer may be regarded as typical of many other like communications:—

> "Ephesians read through last eve, with running questions to my small circle, in one hour. E.N.T. (Emphasised New Testament) remarkably helpful for catching up recurrences —as 'heavenlies,' 'ages,' 'administration,' etc. Marvellous composition! breathless epistle! and written in prison, too! How the wonder grows! And Paul seen not as revealer only, but as administrator of 'sacred secret' of this interposed dispensation. I more and more feel what a help to connected study these Black-Board Lectures are" (Cp. Intro. to E.B., chap. i., p. 5, for chap. iii. of Ephesians).—J. B. R.

The correspondence with Dr. Morgan generally had to do with the attempted elucidation of some exceptionally difficult passage. Advanced students in the higher grade of Biblical studies will appreciate the mental wrestling which found expression in the following letter. (The communication from Dr. Morgan to which the letter is a reply is not now available.)

May 24th, 1905.

Dear Dr. Morgan,—

It is a great encouragement as well as pleasure to perceive that our mutual faith bids fair to yield mutual profit. But

if I do not keep wide awake, you will outstrip me on my own path.

Saving one word, I am in perfect agreement with the sketch you enclose—content and delighted. My only doubt touches line 2. Either the order should be changed into Resurrection and Descent into Hades, or else "descent into" should be altered into "ascent out of." Very possibly I have missed my way just a little at this point.

If I am right, however, that "made alive in spirit" in I. Peter iii. 18 actually means and expresses resurrection, then clearly it was as the risen One that our Lord went and proclaimed to the spirits in prison; and then it might even be doubted whether His spirit—entrusted as we know it was into His Father's hands—was even for a moment "abandoned to Hades." In that case, it would be true to say that Jesus never entered Hades until He entered it in triumph; and so proclaimed to others that He Himself had already obtained. Or, if the grave be conceived to be "Hades' mouth," then He that had the dominion of death got the body of Jesus, only, as far as just inside the portals of the underworld, and then failed; to be confronted in three days, or soon after, by his Conqueror, robed in a Body immortal and to him terrible.

Is this too instant and complete a triumph to think of? Or ought we to allow that the unclothed spirit of the dead Jesus was permitted to enter the underworld, like the spirits of all who predeceased Him? If so, then it would be incongruous because premature to treat such "descent" as any part of the "justification" of I. Tim. iii. 16, line 2. Starting at this point, then, if there was any act of quickening preliminary to that of rising or being re-clothed, your comment on line 2 ought to run, "Quickening in and rising out of Hades." Or, if the triumph consisted rather of the one act of raising from the dead, your rider could stand simply thus, "Ascent out of Hades by Resurrection."

I feel very teachable here, apprehending that our side-lights are few and feeble. Have you a searchlight to turn on this point? In any case, our difference, if any, is infinitesimal. The main utterance itself is clear and grand, both to your eyes and to mine.—Yours ever,

J. B. Rotherham.

In "Reminiscences" my father says:—"It is very pleasant to me to avow that the impulse to make an attempt on the Psalms was lately received at Westminster Bible School, so ably conducted by Dr. G. Campbell Morgan, as also was the earlier resolve to commence the 'Studies in the Epistle to the Hebrews,' to which reference has already been made. Those who have several times attended this school, and come under the spell of Dr. Morgan's remarkable combination of gifts for popularising Bible study, will not need to be told of the inspiration afforded thereby to all grades of students in the Divine Word. The weekly attendance of nearly two thousand earnest Bible readers, and the perception of the difficult and daring things successfully attempted in communicating lessons commonly restricted to the initiated, are enough to open the eyes of experts themselves to hitherto undreamt of possibilities in the direction of making the Bible a joy to the common people. I could never have anticipated, during the quiet years of bygone labour on the Holy Scriptures, being spared to enjoy the profound satisfaction of hearing lectures so greatly to my mind and so manifestly potent for good as these lectures on the Divine Library by Dr. Morgan."

At the meeting of the Westminster Bible School on Friday, January 14th, 1910, Dr. Morgan said:—"I have received a letter from Mr. J. George Rotherham telling me of the passing of his father. My friends will remember that I have made many references during my five years' work in this Bible School to 'The Emphasised Bible' (Mr. Joseph Bryant Rotherham's translation and arrangement); and I shall always count it as one of my most cherished and valued memories that Mr. Rotherham was a member of this Bible School, not that he needed instruction or help, but that he loved the Word, and was sympathetic with my work. For three or four years I hardly ever missed him on Friday night, and the news comes to me to-day that he has entered into rest.

"Those of us who are devoting our lives as far as we are able to the exposition of the Word of God are conscious of a very great loss, humanly speaking, in the passing of our friend. He was a man to whom I always wrote in the presence of any difficulty of interpretation or exegesis, and never without receiving scholarly and spiritual help.

"I only mention it here because I believe that this Bible School would like that I should, in your name, write to his son, and express our feeling of sympathy with the children who are bereft, and yet are conscious of the glorious triumph of the home-going of such a man. I shall not ask for any expression of opinion. I am perfectly sure I know the school well enough to be able to voice the feeling of your heart in sympathy with his children, and in thankfulness upon every remembrance of him."

In view of the publication of "Reminiscences," it seemed good to the present writer to send to Dr. Morgan proof-sheets of the earlier portion of the work. In acknowledging the receipt of these precursors Dr. Morgan has very kindly sent an appreciation, which will be read with interest by all who know anything of his far-reaching activities in the ministry of the Word. He says:—

JOSEPH BRYANT ROTHERHAM.

In all my public ministry I have had the habit of looking into the faces of my audiences. I talk to people rather than before them. This has meant that I see individual faces, and rarely forget them, even though after introduction I constantly forget names. This being so, necessarily some faces attract me specially. When, in the fall of 1904, I began my Friday night Bible School in London, I soon noticed a face which attracted me, and from the first helped me. It was the face of an old man, in which all the enthusiasm of youth seemed shining. Week after week I saw it before me, keen, appreciative, sympathetic. I learned to look for it, and to feel that the man was helping me in my work by his delight in the Word of God. It was evident that this was no novice hearing things for the first time; but rather one familiar with all I could say, because familiar with those Holy Writings which I was seeking to interpret. Then, through a letter received from him, I discovered that my helpful hearer was Joseph Bryant Rotherham, the Translator of the Emphasised Bible, which I already possessed and highly valued. This to me was a great surprise, and a greater joy. He continued to attend, and there sprang up a very close and warm friendship between us. I had very few opportunities of personal conversation with him. Those I did have endeared him to me, for here

I found a man of very profound Biblical scholarship, and yet with the simplicity of a little child in his desire still to learn, and his delight in any new light breaking forth from the beloved literature, through the interpretation of one much younger than himself, and of less knowledge of it. Although the personal friendship was thus limited, it was maintained in correspondence every now and then about the work of interpretation, so dear to the hearts of both of us. His interpretation of the Tetragrammaton had brought great satisfaction to me before I met him; and on this we had further correspondence, which more than ever confirmed my conviction of the accuracy of his interpretation of the Yahweh title as adequately conveyed in the phrase, "The Becoming One." It was in some ways a strangely limited friendship, but it was very real, and to me very precious. I count it as among my most cherished memories that for a time he attended my Bible School, and greatly enriched my own work by his fellowship. As I have said, he was a great scholar; his interpretative understanding of the Hebrew language was very wonderful; and yet he had all the natural and genuine simplicity of a little child, and the high and heroic enthusiasm of youth for high adventure—always qualified and safeguarded by splendid poise and sanity. Until the day dawn, and the shadows flee away, I shall thank God for those few years of friendship, and then —ah! then, I think we will begin to look into these things of the God-breathed writings all over again.

In 1908 my father visited Wigan. The occasion was the Jubilee of the Church meeting in Rodney Street, and the visitor was the guest of Mr. James Marsden. At one of the special gatherings of the week my father delivered a lecture on "The Authority of the Bible." The subject was dealt with under three headings:—(I.) The Diversity of the Contents of the Bible; (II.) Its Unity in Diversity; and (III.) Its Authority as thus Explained and Commended. The lecturer's treatment of his subject was regarded as very fresh and interesting, and the lecture was printed in pamphlet form and widely circulated.

"Studies in the Psalms."

Amongst my father's literary productions his "Studies in the Psalms" ranks as next in importance to his "Emphasised

Bible," and from the present writer's "Introduction" to this work a few extracts may be permitted with regard to the author's method of work.

When the author of these Studies was celebrating his eightieth birthday, about half of his work on the Psalms had yet to be written, but the work was being carried forward with vim and enthusiasm, and the present tightly-packed volume of six hundred pages bears witness to the successful completion of the enterprise.

By a happy combination of circumstances the translator of the "Emphasised Bible" had opportunity at the close of a strenuous life to garner the results of long years of study on the Divine Word. With memory undimmed, and mental faculties alert, it was possible to utilise to the full all past experiences, and students of these Psalm Studies who are also familiar with the author's other works will readily perceive those qualities and features that give individuality to his writings and provide for them a special place amongst the books deemed by earnest Bible students most helpful.

The work on the "Emphasised Bible" extended over long years, being done, for the most part, at the ends of laborious days devoted of necessity to other pursuits; but when these Studies were in preparation nothing stood in the way of continuous application to the work. The author's love of continuity, and his power of concentration on the work immediately on hand, these were amongst the open secrets of his success as a scholar and writer. When the "Emphasised Bible" was in progress he lived for the time being in the portion of Scripture that was immediately engaging his attention, and when, for example, translating the Book of Job, his brethren knew by his spoken addresses and conversation that he was in that book, and nowhere else, until the centre of interest had again shifted.

A man of regular and methodical habits, he greatly enjoyed during these later years of retirement his daily walks in the pleasant suburb of London in which he had his home. On the outward journey of these daily rambles his custom was to enjoy to the full the beauties of nature; he would inquire the names of roses and other flowers the form and fragrance of which specially pleased him; but on the return journey,

scarcely conscious that he was walking, his habit was to wrestle with knotty points in his Biblical work, and these meditative walks often yielded fresh light in solving difficult problems of translation or exegesis.

He usually carried about with him when visiting friends (in a leather wallet that fitted the pocket) a few sections of his manuscript, and he took pleasure in reading what he had written to any sympathetic listener. In such a work as the Psalms the poetry of the book was, of course, always in evidence, and the finely-trained ear of the musician was constantly required when dealing with matters chiefly rhythmical.

It should be remembered that effective translation work can never be reduced to the merely mechanical process of changing words from one language to another. Accuracy should always have the first place in the intention of the translator, and Dr. Bonar is right when he begins his hymn on the divine order with the words:

> "'Tis first the true and then the beautiful,
> Not first the beautiful and then the true."

But it is when there is a balance of evidence, and a choice of words and phrases has to be made, that room is found for taste and judgment, the object being to secure the felicitous rendering that shall be both true and beautiful.

Amongst his recreative reading while the Psalms Studies were in progress my father included "Fanny Crosby's Memories of Eighty Years." The blind poet, in the course of an interesting chapter describing her methods of work, says:—

> "In composing hymn-poems there are several ways of working. Often subjects are given to me to which melodies must be adapted. At other times the melody is played for me, and I think of various subjects appropriate to the music."

A postcard from the author of the Psalm Studies received by the present writer at this time says:—

> "Extract from F. Crosby more valuable than at first appears. It comes to this: a tune may give birth to a song; and, on the other hand, a song may give birth to a tune. When translated into Old Testament language—a

harp may give birth to a psalm, and a psalm may suggest a tune for a harp to play. As I never use the noun 'harp' only the verb 'to harp' at a pinch—the revised terms will stand thus: a lyre may give birth to a lyric; or a lyric may suggest and call for a lyre, and, so to speak, inspire the lyre what to do for the lyric. Is this clear and sound? —J. B. R."

The author of these Psalm Studies liked to test his work while it was in progress, and to his innermost circle of fellow-students he would submit alternative renderings, discuss shades of difference in the meaning of words, explain the reasons for his own preferences, read his proposed expositions, and invite questions and criticism thereon. Counsel's opinion being given, he would promise re-consideration; sometimes what he had written remained unaltered, but not infrequently considerable portions were re-written as the result of these informal conferences with those whose opinions he valued.

The present writer, standing in nearer relationship to the author than others, was able to present points of view and urge certain considerations which it pleases him now to think have increased the usefulness of the book. At an early stage of its preparation its author came into possession of Professor Briggs' newly-issued work on the Psalms. Nearly every page of this book is studded with Hebrew words and abstruse signs, and the book, while no doubt very valuable for the advanced scholar, is obviously beyond the capacity of the average Bible student. Fearing lest the influence of this work should lead to the making of his own too critical to be appreciated by ordinary readers, it was strongly urged upon the author of these Studies that the rights of the unlearned should not be overlooked, and, happily, the exhortations in this direction had the desired effect.

When the book was issued, its author having in the meantime entered into rest, there came to the present writer, amongst many appreciative letters, one from which an extract may be given. A lady correspondent says:—

"I was delighted to receive 'Studies in the Psalms,' for I have been afraid that, as I am old, the book might come out too late for me to use it. It is beautifully got up, the type is very clear, and the whole style thoroughly good.

All this has to do with the setting of the treasure; but what can be said of that which it enshrines? I read the twenty-third Psalm yesterday, and thought there was a special sweetness in the exposition, the last sentence of which touched me deeply; to be 'at home' is what I long for. . . . I only wish your dear father could have had the joy of seeing his work so established."

The correspondence between the author of these Studies and Dr. Thirtle was voluminous and very interesting, at least to those who can follow pioneers as they make their way along unbeaten tracks, leaving behind them not very well-defined bypaths which may or may not afterwards be converted into thoroughfares in days to come. A long letter to Dr. Thirtle dealing with critical matters begins thus:—

"I have been waiting quite patiently for your promised letter, and now have to thank you for it very heartily. Be assured I shall value it greatly, and return to it again and again as I re-peruse your new book ('Old Testament Problems') and study particular Psalms, so as to appropriate each of your suggestions according to your intention. The book itself (which to me will be Th. P.) was received just a fortnight ago, and was at once read, re-read, and studied for about ten days—morning, noon, and night, sometimes a wakeful night hour being given in."

The letter concludes:—

"My purpose is now at once, after comparing your letter with the pages, etc., named, to resume my actual work on the Psalms; with the advantage of the new sidelights you have been the means of reflecting. I devoutly thank God for raising you up to do this great work, and shall be profoundly interested in the further inquiries you mention."

In these "Studies" the expositions vary as much as the Psalms themselves. At one stage of his work the author was wont to ask his friends, "Which are your favourite Psalms?" but when all favourite Psalms had received recognition, a considerable number remained unaccounted for, except by the supposition that their inherent difficulty baffled the ordinary reader.

His plan, therefore, was to touch lightly the Psalms on which little help was required, and treat at greater length

those containing special difficulties. His method was to isolate each Psalm in succession, and, after writing it out, if it contained some things "hard to be understood," he would practically live with it until light came. Sometimes weeks would be spent over a single Psalm, while at other times the work moved forward with rapidity. He possessed, even in old age, the open mind in very marked degree, and he was always delighting himself by his new discoveries in Divine truth. His conclusions were expressed with just the varying degree of certainty which they assumed in his own mind.

On some subjects dealt with in the Psalms he had simply to re-express in another form the results of years of previous study, and state again, as the new occasion seemed to require, settled convictions which gave him permanent satisfaction.

As an author he always abjured merely fine writing, desiring only to express his thoughts in clear and lucid form. But the Psalms afford scope for a great variety of treatment, and students of this book will soon come across glowing sentences prompted by the author's enthusiasm over the matter in hand and a sort of restrained eloquence which make many passages delightful reading, and indirectly illustrate what can be done with our mother tongue by a practised hand.

With regard to the printing and publishing of the work a few words will suffice. The translator of the "Emphasised Bible" had the satisfaction of knowing that this work, on which so many years of labour were expended, had gone into nearly all parts of the world, and was greatly valued by Bible students. He had not, however, the additional satisfaction of seeing his much-loved "Psalm Studies" in print.

His work on the book as translator and author had indeed been completed for some time before he passed away, and the pile of manuscript, amounting to about eighteen hundred closely-written quarto pages, handed over to the care of the present writer, but the difficulties in the way of immediate publication were not easily overcome, and before light came on the publishing problem the author of the work had entered into rest.

To other problems were thus added some serious misgivings as to the possibility of successfully passing through the press

a work of this magnitude without the personal supervision of its author, and a further period of doubt and hesitation followed.

The present writer was well aware how ardently the author desired that the work should be published, and at length, encouraged by the kindly promise of Dr. Thirtle to examine the Hebrew words to be found here and there in the work, the decision to proceed was made, and an undertaking requiring both faith and works was definitely embarked upon.

Happily, the author's handwriting was exceptionally clear, and, of course, familiar to the proof-reader, and in the course of six months the printing was accomplished, and a work which makes quite unusual demands on typographical resources and skill was brought through the press without a single serious misprint—a result which, of course, printers and proof-readers regard with pardonable satisfaction.

Unpublished Writings.

During the last year or so of my father's life he *prospected* a "Series of Short Tracts," and amongst his unpublished work there remains the completed "copy" for three tracts on "Christian Unity" and several under the general heading of "The Gospel of the Risen Jesus."

For advanced Bible students the most remarkable of the unpublished papers is one entitled "Spirits Safe—Souls Saved"—an exposition of I. Peter iii. 17, iv. 6. In the opinion of the present writer—an opinion shared by others who have read the MSS.—this exposition is not simply a somewhat daring excursion into a comparatively unexplored region of biblical investigation. It is more than that, inasmuch as it opens up avenues of thought concerning the great problem of the unevangelised nations, and all who have never had a fair chance to hear the Gospel tidings.

The Last Printed Work.

In the "Foreword" to the small booklet entitled "Let us keep the Feast," being plain chapters on the Lord's Supper, the following passage occurs:—

> "It may add to the interest of the readers of these chapters to know that they are the last written words of the earnest Bible student whose name they bear. During the last few months of his life the writer of these chapters

much enjoyed a short period of unusual leisure, his work on 'Psalms' being finished, and the pile of MS. duly handed over to the care of another. About this time a friend lent him two large volumes, containing a summary of the teaching regarding the Lord's Supper from the first century to our own times. This he twice read through, and also a suggestive work by Bishop Gore on the same subject. Stimulated by, but by no means satisfied with, such reading, it was very natural that the life-long Bible student should turn again with renewed zest to the fountain-head of truth, and that he should form his own conclusions as the result of this further study and meditation on the teaching of Scripture. Then followed a series of discourses, delivered on Lord's Day mornings with much fervour and evident enjoyment of the theme, and once again, by desire, the pen was taken in hand to condense into permanent form the substance of the spoken addresses. The sympathetic reader will rightly regard these short chapters as containing the mature conclusions of a man who succeeded in getting ever and anon into close touch with things unseen, and one who was able to give others glimpses of the things he saw from the mountain-top. Direct, searching, practical, it is hoped that these last words of an aged scribe and seer will aid some fellow disciple 'to come into appropriating touch with his heavenly Lord.'"

Last Days.

On the 19th December, 1909, Mr. Rotherham addressed the Church meeting at Laurie Hall, New Cross, London, in the morning, and in the evening of the same day he acted as substitute for a brother unable to be present. Both addresses were delivered with quite undiminished mental vigour, and were greatly appreciated. The evening discourse was marked not only with the usual lucidness of expression, but also by the quiet, persuasive force and deep fervour so noticeable in the later life of our brother. On Lord's Day, December 26th, Mr. Rotherham was again present at Laurie Hall, New Cross, both morning and evening. On the 31st ult. he called on his grandchildren, and, in merry mood, promised to come again in the morning to wish them "A happy new year"; but during the intervening hours he caught cold, and although he made the promised call on New Year's Day, he was obviously unwell.

The doctor in attendance was at first hopeful of the speedy recovery of his patient, but in the course of a few days it was evident that the end was approaching. The actual passing was almost ideal in its quiet peacefulness.

One of my father's students (Mr. John Clothier) contributed to the *Bible Advocate* the following report of the funeral:—

"At Hither Green Cemetery, on Monday, January 17th, 1910, we laid to rest the earthly remains of our much-esteemed Mr. Joseph Bryant Rotherham.

"The small chapel of the cemetery was filled to overflowing. The company assembled from far and near, and included representatives of the London Churches and also of the wider circle of friends with whom our departed brother was associated in literary labours on the Divine Word.

"Mr. Robert Wilson Black conducted the short and simple but very impressive service. After the singing of the hymn, 'O God of Bethel,' Mr. Albert Brown engaged in prayer, and moved all hearts by his aptly-chosen words of thanksgiving and supplication. Then came the reading of an appropriate Psalm by Mr. John Bannister, and an address by Mr. Black. The varied aspects of the life of the departed veteran were briefly passed in review and commented upon. The speaker expressed the conviction that it was as the scholarly scribe that Mr. Rotherham would long be remembered, and that although dead he would continue to speak for many years to come through his monumental work, 'The Emphasised Bible,' and in his other books.

"The singing of the hymn, 'Jesus shall reign where'er the sun,' was prefaced with the remark that this was one of the favourite hymns of the departed.

"The concluding prayer was offered by the Rev. Thomas Woodhouse, Baptist minister (formerly of Rochdale), and again in this petition the note of victory was uppermost, the only sorrow being for those who have to continue the journey of life with a loneliness because of the loved one passed away.

"By the time the short service in the chapel was over the bright but brief sunshine of a winter's day had all gone,

and daylight was beginning to fade. Once more, however, and this time at the side of the open grave, hearts and voices united in a song of praise. A few verses of 'O God, our help in ages past,' were sung, and Mr. Clothier pronounced the Benediction.

"Later in the evening Dr. Thirtle, author of 'The Titles of the Psalms' and 'Old Testament Problems,' gave an interesting address, recalling his first acquaintance with Mr. Rotherham and subsequent correspondence regarding Psalms and kindred subjects."

In an Appendix will be found some "Tributes of Appreciation." Some lines written by my father many years ago, and preserved by the late Mr. John Brown, of Glasgow, may form a fitting conclusion to this work.

The White Stone.

"Unto him that overcometh . . . I will give a white stone, and upon the stone a new name written which no one knoweth, save he that receiveth it."—Rev. ii. 17.

The reward of the faithful—pray what will it be?
If I open my Bible, I quickly may see;
At one promise alone at this time I will look—
It is one of the sweetest of all in the book.

"To the saint who o'ercomes I will give a white stone,
With a name written on it for that saint alone;
What the new name will be on the stone I bestow,
The receiver alone shall be privileged to know."

A sweet promise is this, I am sure, from its sound,
But I doubt not, examined, more sweet 'twill be found.
I will mark every word which the promise contains;
'Tis a *stone*—and a *white* one—the victor obtains.

On the stone is a *name*—a *new* name it would seem.
A new name for the victor *to bear*, I should deem—
Yet the victor *alone* the new name is *to read*!—
All these facts to some secret undoubtedly lead.

"The White Stone" is a witness to him who receives,
Of the smile and approval of Jesus who gives;
"The new name" is a *personal token* to me
That my character known to my Saviour will be.

Though enrolled with a host of companions above,
I shall share *for myself* in my Saviour's sweet love;
And though voices unnumbered shall join in the song,
I rejoice that I shall not be lost in the throng.

But what means it, that *none but myself* is to know
The new name on the stone that my Lord will bestow?
Can it be that the name shall so seem to transcend
My desert; that I'll hide it from every friend?

I am lost, I acknowledge, what here to divine!—
Is it possible, though, that some joy will be mine
That I could not reveal, though I might be disposed?
Or—my lips by some instinct be sacredly closed?

Some such rays of its meaning have gleamed on my mind,
Though I hope not, while here, its full glory to find;
But what force in the words 'twill be mine to perceive
When from Jesus' own hand "THE WHITE STONE" I receive!

APPENDIX.

TRIBUTES OF APPRECIATION.

From a Member of Laurie Hall Church of Christ, London, S.E. (Mr. H. E. Klein, one of J. B. R.'s Students).

To others the scholar; to us the man. The members of this Church will always esteem it a high favour to have had among them the scholar and the disciple, the brother and the friend, Mr. J. B. Rotherham; and the sole objects of this tribute from those with whom he was for many years in close personal touch are, first, to express our glad experience that such personal knowledge was all clear gain over his legacies as an author, which others share with us; and, second, by recording our experience to raise his memory still higher in the esteem and affection of those who know his works but never met him.

He and we were both favoured nearly two years ago by a timely and most delightful meeting to celebrate his eightieth birthday. It is, indeed, to us a fragrant reminiscence that at four-score years, with the strength but without "the labour and sorrow" of the psalmist, while still (as he himself puts it of Moses) "his eye had not dimmed nor had his freshness fled," his brethren should have gathered round him to tell him of their love and joy in his fellowship. The suggestion, especially in view of his passing away so soon after, was an inspiration; but, as we expected of him, he was moved to come not by any desire to hear himself well spoken of, but by the warmth of a known and deep attachment. Any expected embarrassment soon melted beneath the tributes, gay and earnest, of several brethren; but the most characteristic touch of the evening was his reply. What would he say? Repudiate our praise in weak modesty, or assimilate it as his due? The very freshness of his response was characteristic. He proceeded, as it were, to analyse his life-undertaking, and assign to various circumstances of his life each component; and so with most artless detachment he steered between pride and self-depreciation, conveying his authorship as if it were another's freight from the early love of the Bible learned at home to the opportunities offered by Dr. Ginsburg's newly-revised Hebrew Bible and Drs.

Westcott and Hort's latest critical text of the New Testament. We have dwelt on that, for it was delightful and most timely that a life of such vigour and such fruitfulness should, before it had begun to wane, enjoy the openly-expressed appreciation of brethren.

In regularity and punctuality at the meetings of the Church he was a model to some of us younger members, and his white hair and beard emphasised his reverent though natural bearing whenever it was his turn to preside at the Lord's Table. His critical knowledge of the Bible was equally broad and keen, and while its very abundance often obscured the clearness of aim necessary in Gospel proclamation, it was always combined with such judgment and feeling in his Sunday morning addresses as to put him, in the writer's firm opinion, in the very front rank of teachers of to-day. Before a sympathetic audience of brethren he was an orator. The choice and variety of language, the remarkable range of tone and power in his voice, the eloquent—probably unconscious—accompaniment of hand and arm, the closely-reasoned yet smooth-flowing line of thought, the zeal which assumed opposition in his audience in order the more forcibly to meet it, the thorough grip of originals and the balance of parallel passages; last, but not least, the forceful yet unrestrained application which lit up the whole, and carried the address through the mind to the heart and conscience and will—that was our experience for all the years the writer has been a member.

For all that, he listened to others with attention equal to the best given to his own efforts, always on the look-out for a fresh idea. Those who were privileged to visit him while the translations were in progress were astonished as much by his open-mindedness as by his wise judgment. The combination of these two faculties in one of such advanced age will always remain an outstanding feature in the writer's impressions of him. He was a disciple to the end.

A needful word, especially to some who looked suspiciously upon certain of Mr. Rotherham's ideas and influence: in all his concerns, in Church life, in business, in the study, and in the family, we who know him best and have seen him in all proclaim him to have been transparently pure. He was absolutely guileless. His life and labours were spent in single-minded devotion to his studied conviction of Divine will. His

views upon border-line subjects were never either obtruded upon the Church nor withheld from thoughtful enquiry.

He sometimes seemed a little distant, but it was only the abstraction of a man moving in a rarer atmosphere, for when the prompting came from within or without, he had a smile and a hand and a word for young and old.

From the Late H. E. Tickle, of Glasgow.

The passing of Mr. J. B. Rotherham, at the ripe age of four-score and two years, is an event of more than ordinary interest to what may be called the second generation of those who have been identified with the effort to restore New Testament Christianity. While regeneration is the keystone of all religious experience, it is nevertheless blessedly true that the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children. When some who are now by some regarded as among the seniors were, as yet, not in their teens, Mr. Rotherham laboured as one of the few evangelists then in the field. In this capacity he became known to the then existing Churches as few of our evangelists of to-day do. Those were the days before Divisional and District co-operation was in vogue, and visits of evangelists were, like angels' visits, few and far between. This condition of things, linked, of course, with the recognised ability and earnestness of the two brethren, sufficiently accounts for the persistence in the minds of the older generation, and of their successors, of the tradition of the tour made throughout Scotland by our brother just deceased and Charles Abercrombie, also of blessed memory. These two went forth in apostolic fashion—and possibly our evangelistic efforts to-day would be more effective at the moment, and more imperishable in the memory, if labourers could be found suited to each other by their very dissimilarities, and sent forth, two and two, to spread the primitive Gospel in places where it is as yet unknown.

An acquaintance extending to over fifty years has, however, to the writer yielded only comparatively few opportunities of coming into personal touch with the esteemed subject of these lines, and memory may not serve as to dates and sequence of facts. But something like forty years ago our brother's services were withdrawn from the wider field of itinerant evangelisation,

and his great lingual talents were devoted to the task of publisher's editor for one of the most eminent publishing houses. Throughout all these years, however, he ceased not to teach and preach as opportunity served, and as an exponent of the sacred oracles he had few compeers. Even to within recent years Mr. Rotherham was able to pay occasional visits to scenes of his former labours, and such a visit paid to Glasgow a few years back will doubtless remain as a landmark in the memory of a generation who had known him only by name as the author of the Emphasised Bible. It is undoubtedly in regard to this version of the sacred Scriptures, the product of ripe scholarship in the original tongues, of an intense love for the text and true meaning of the revealed word, combined with a remarkable faculty of appreciation to appointed tasks and a scrupulous use of spare time, that J. B. Rotherham will be best and enduringly remembered. The Emphasised Bible has commanded recognition from a large circle on account of the scholarship exhibited in the rendering of the text, and because of the unique use of signs in marking degrees of emphasis, and of typesetting in presenting the analysis of any given passage to the eye of the reader. Essentially a student's book, it can, in the hands of an intelligent and practised reader, be made the vehicle of throwing much light upon the text, despite the unfamiliar idiom, while in the hands and from the lips of the author it frequently amounted to an illumination. The writer remembers meeting with a lady in South Africa, under most unexpected circumstances, who declared that Rotherham's Emphasised New Testament was her most cherished possession. Space forbids reference to further products of a fertile pen now at rest, all of which would not perhaps command general acceptance even with those with whom the author stood identified. But highest ability and fearlessness of expression marked all. Reference must be permitted to the almost unique relationship which subsisted between the deceased author and his son, Joseph George Rotherham. No father could wish for a son more sympathetically interested in all his work. No author could find publisher or agent more enthusiastically devoted to his interests.

From John Crockatt, of Leeds.

My knowledge of J. B. Rotherham, though covering a period of between forty and fifty years, was not so close as that of

others who will write in appreciation of his work and worth; yet I gladly join with them in a tribute of love and indebtedness, naming one or two personal incidents that helped to call these forth.

In the early sixties, speaking from memory, he was labouring as an evangelist in my native city of Perth. His preaching roused great interest in that quaint, orthodox city, for great crowds gathered to listen on the South Inch, and the small hall in which the Church met was often crowded to overflowing. Unhappily, some division followed, and about half a dozen met in his house at Scone. When at home he showed keen interest in us little ones, also in the Church, in his addresses, which had their portion for us, and parts of which still remain with me.

In 1874 I met for a short time with the Church at Rotherhithe, and spent the Lord's Days at his house. Perceiving that sceptical influences had poisoned my mind, his addresses on two Lord's Day mornings, together with his talk at home, largely removed my doubts, and I remain for ever his debtor for help at a very critical period of my life.

Years afterward he was obliged to take holiday—which he spent with me in Leeds—because of over-strain and to rest his eyes. I read aloud to him at nights, among other books, "Dale on the Atonement," whilst he paced the room. "Stop! read that again," was a frequent interjection, and then followed some warm appreciation of the passage re-read or occasionally a discerning criticism. To me the task was one of unalloyed pleasure and full of instruction, revealing as it did his keen analytical powers, and impressing more deeply on my mind the course and force of the argument of that great book.

Once, when about to preach at our chapel, enquiry was made as to the subject he had chosen. When he named Acts ii. some disappointment was expressed, as many of us had heard it dealt with scores of times. At the close we were delighted, and had to confess that though the subject was old his treatment invested it with a fresh interest, opening out new vistas of truth, and leading along paths untrodden before.

His last visit to Leeds was in connection with the opening of the chapel in Gledhow Road. His address at night was somewhat of a disappointment to some, in that it was a

scholarly and argumentative exposition rather than a simple and appealing declaration of Gospel story to simple folks. Needless to say, to others it was a feast of fat things. Our converse together then revealed him as a man wholly absorbed in one great theme, "the living oracles." He had little, if any, interest in outside things that did not bear on this, and a surprise and kind of impatience with the lack of intimate and critical knowledge many of us displayed of the Scriptures. Doubtless he had good cause for this.

Few men living had a wider or more intimate acquaintance with God's Word. Every word, phrase, book, and theme had passed under the most careful scrutiny, in the course of translation, many times over.

More truly from his lips than from any I have known would have come the words, "O, how love I Thy law! It is my meditation all the day." He leaves the impress on my mind of a man with high powers of mind, consecrated with a rare energy and unswerving purpose to the study and wide diffusion of the revealed will of God, and gradually developed in the process into a strong, yet gentle, lovable, and simple character, ready to enter into the Master's presence.

From James Marsden, of Wigan.

Mr. Rotherham's literary contributions during the fourteen years of his co-operation with the Churches in evangelistic work were many and varied; he contributed a number of articles on the personality and operation of the Holy Spirit in conversion and of His indwelling power in the believer. His papers showed an intense interest in the development of an enriched spiritual life in the Christian, and many papers were written on various themes to promote this happy result.

The work of translation, and of critical exegesis of the inspired Word, had a peculiar fascination for him, and as his literary works have shown, he was pre-eminent in this work. It is only rarely that a man so peculiarly gifted for that most important work is raised up. His Emphasised Bible, in addition to other works of a similar character, will perpetuate his memory and his fame for many years to come. The writer was officially connected with him only for the last few months of his evangelistic career, though unofficially and interestedly acquainted with his work for some years previously. He likes

to picture him as the last of a worthy group of contemporaries, variously gifted, but all greatly distinguished."

From "The Christian."

In all parts of the world there are Bible students who will experience a sense of personal bereavement on learning that Mr. Joseph Bryant Rotherham, the well-known translator of the Holy Scriptures, has passed to his rest, having reached an advanced age, being, in fact, in his eighty-second year. Mr. Rotherham laboured up to the last upon literary work designed to interpret and apply the Word of God. He was a man of culture and judgment, and was endowed with a great capacity for taking pains. His literary productions were numerous and of lasting value, and his fellowship with disciples of Christ of various denominations was real and cordially reciprocated.

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